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A CRITIQUE OF THE CHINESE NOTIONS AND
PRACTICE OF FILIAL PIETY.

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(Continued from Page 16).

君子恭而不難安而不舒遜而不詔寬而不縱惠而不
儉直而不徑亦可謂無私矣

19. *The superior man is reverent, but not stiff; at ease, but not negligent; humble, but not flattering; indulgent, but not loose, benevolent, and not stingy; straight, and not oblique; such may well be said to be without selfishness.*

For 無私 other editions have 知, "may be called wisdom." Stiffness, negligence, flattering and looseness are excesses of reverence, ease, humility and indulgence. He who is stingy can seldom be benevolent, and he who is benevolent cannot be stingy. 徑 = to 狹 as the hypotenuse of the right-angle 句股之弦 which is oblique 邪, Khung remarks that 径 goes the way of barbarians 行夷 be 之道.

君子入人之國不稱其諱不犯其禁不服華色之服不
稱懼惕之言故曰與其奢也寧儉與其倨也寧句可
言而不信寧無言也

20. *The superior man entering another state will not mention what there is sanctified (to be hidden, to remain untouched) and not transgress.*

what is prohibited. He does not wear garments of elegant colours, does not utter frightful words. It is, therefore, said: better parsimonious than extravagant; better crooked (sharp) than negligent (blunt); better not to speak than to be permitted to speak where there is no faith.

諱 = 國諱, what the state has reserved from public use (as children of the prince, of the ancestors, etc. It was not easy at that time to find out all the peculiarities of the petty, almost independent states China was divided into). 華 = 奢僭 assumption (pretension), as the superior classes wore dresses of variegated colours 彩色. 懼惕 = 危厲, 言其國之隱患也, harshness, telling the secret difficulties of the state. 倔 = 鈍 obtuse, angular, 句 = 銳 acute-angled, which is, compared with the right-angle, 過 excess, and insufficiency 不及.

君子終日言不在尤之中 小人一言終身爲罪

21. *The superior man remains without an error though speaking all the day; a low person commits sin for all his life by one word.*

Comp. the Canon of filial piety 言滿天下無口過.

君子亂言而弗殖神言弗致也道遠日益云衆信弗主 靈言弗與人言不信不和

22. *The superior man does not let rebellious words grow, and does not help on words on spirits. The truth (tao) being far away, (many) days are of help. The belief of the multitude is no authority (to him); ingenious (witty) words he allows not; to the words of other persons, if not trustworthy, he does not respond.*

殖 = 生長也 to grow up. 神言 = 怪力亂神 strange things, feats of strength, disorder, and spiritual beings (see Anal. VII., 20). 致 = 送詣 to give reception. 元 = 矣 particle. 荀子 gives the second sentence which his commentator explains 為道久遠自日有所益. Tsang Tsz says, chapt. ix., to travel with a superior man is as the growing of days adding profit without one's knowledge (unconsciously). 靈 is explained as 鬼神, spirits and as 靈異, ingenious, strange things. 和 = 唱 and to accompany singing.

君子不唱流言不折辭不陳人以其所能言必有主行 必有法親人必有方

23. *The superior man responds not to rumours and decides not accusations. He does not make a show before others of what he is able to do; his language will have a master (an authority); his actions a law; familiarity with others will have a rule.*

In 緇衣, Confucius says:—大人不唱游言. 折 = 折獄 judgment. 陳 = 列 the sense of the sentence is 不多列所能示

人也。主 as Tsang Tsz took Confucius as his authority and his law
法。方 = 常 regularity.

多知而無親博學而無方好多而無定者君子弗與也

24. *Much knowledge and no attachment, profound learning and no rule, fondness for many things and no determination—the superior man will not allow.*

荀子 is quoted: 知所知也言汎愛衆而不能親師, 知 is what is known, the language is superabundant with love to the multitude, yet one is unable to be attached to his teacher.

君子多知而擇焉博學而算焉多言而慎焉

25. *The superior man knows many things, but he selects; he has extensive learning, but he sums up; many words, but is cautious.**

知 is here said to be knowledge of man 知人. 算 = 選 to select to choose out, or 擇 to dispose in order. 多言, viz., 壯而論議老而教誨 the many words are used in manhood for discussions, when old for teaching.

博學而無行進給而不讓好直而徑儉而好僕者君子不與也

26. *Extensive learning, without applying it; to advance and keep (an office) without yielding; to love straightness and be oblique; to be economical and like closeness; the superior man will not accede to.*

無行 is taken as 不能約之以禮 unable to restrict it by propriety. 約 of this kind of persons it is said, that without office their only trouble is to get into one; being in office, their only trouble is not to lose it 患失之 and for this purpose they are ready for everything 無所不至矣. 徑 = 徑 s. § 19. 僕 = 僕 = 塞不通也, closed up, it is the excess of economy. In the Li-ki, chapt. 檀弓, Tsang Tsz says: 國儉則示之以禮, if the state is parsimonious, signify it to him by propriety.

夸而無恥彊而無憚好勇而忍人者君子不與也

27. *Vaunting without shame, violence without fear, sacrifice of men in fondness of bravery the superior man will not accede to.*

夸 = 張布 to display. 忍人 = 忍於害人 to give way to injuring men.

亟達而無守好名而無體忿怒而爲惡足恭而口聖而無常位者君子弗與也

28. *Several times successful, but not keeping; fond of fame, without reality; to come in wrath, and commit wrongs (another reading is: for*

no wrong); to have the feet reverential and the mouth holy, but to take no constant stand; the superior man will not accede to.

亟 = 數, several times, another explanation is = 急於求 hearty in seeking (success). 好虛名而無實踐之行, to like an empty name but not the real steps of practice. The other reading is 恽怒而無惡. 足恭 = 以足便辟爲恭容也 with the feet ready for a reverential attitude, 口聖 = 自言聖也 one's self to speak of holiness. Confucius said (Li-ki 表記) 君子不失足於人不失色於人不失口於人, the superior man will not lose his feet, nor colour, nor mouth before men (that is he will keep reserved). 無常位 = 無方無定也 without means and certainty.

巧言令色能小行而篤難於仁矣嗜酤酒好謳歌巷遊而鄉居者乎吾無望焉耳

29. Of cunning words; of insinuating beauty; of ability for small affairs, but certainly finding difficulties to execute humanity; addicted to purchased wine; fond of song, and of roving in bye-streets, yet dwelling in a village,—I have no hope for such (because all shame must be lost in such a man).

Confucius said: 巧言令色鮮矣仁....are seldom connected with humanity. 能 = 耐 endurance.

† (Yuen's edition writes 巧言而無能). 賢者堅於事故能也 the excellent man is persistent in business, and therefore, able. 篤 = 膠 or 固.一酠 = 買. Persons under fifty years of age did not dare to ramble about for drinking, except on festivals for the tutelary gods 烹社 (the wine was distilled for sacrificial purposes).

For 鄉居 there is another reading 鄉飲 feasts in the village. (It seems that only travellers above sixty could indulge in wine. At home its use was confined to certain days; but some persons disregarded this custom and lived at home as abroad).

出入不時言語不序安易而樂暴懼之而不恐說之而不聽雖有聖人亦無若何矣

30. Going away and coming in not in time; words and conversation without order; to be satisfied in ease (leisure) and to find pleasure in cruelty; though (you) frighten him, he fear not; you advise him, and he hears not; even a Saint could begin nothing (with such persons.)

The meaning of the third sentence is given as 安於簡易樂於暴戾.

臨事而不敬居喪而不哀祭祀而不豐朝廷而不恭則吾無由知之矣

31. To go on duty without respect, to be in mourning without grief, to

offer sacrifice without reverence (fear), to stand in the Imperial court without dignity;—I do not know whence such (conduct) comes from.

The first sentence means 情於從事 indifferent in following his duties. 不畏於鬼神 no reverence for the spirits. No dignity before the ruler and governors.

三四十之間而無藝即無藝矣五十而不以善聞則無聞矣七十而無德雖有微過亦可以勉矣

32. *He who has no (proficiency in the) arts between thirty and forty (years of age) has none at all; he who at fifty is not yet famous in what is good, will never be heard of; he who has no virtue at seventy, though he has small faults, they may well be forgiven.*

執 are the six arts,—propriety, music, archery, charioteering, literature, mathematics 無執 = 不能學 unable to learn, no talent for it. Confucius said 四五十而無聞焉斯亦不足畏也已 he who at forty or fifty is not heard of, is not sufficient to command respect.

勉 = 免 = 不足責 venial. (The meaning of the paragraph is, he who strives for virtue, though his result may be a negative one, yet his labour has not been in vain, as it is in case of the arts, or fame.)

其少不諷誦其壯不論議其老不教悔亦可謂無業之人矣少稱不弟焉恥也壯稱無德焉辱也老稱無禮焉罪也

33. *He who in youth does not study memoriter, who as a grown man enters not into discussions, who teaches not when he is old, may well be called a man of no vocation. To be called in youth “not brotherly” is a shame; as grown man to be called “without virtue” is a disgrace, and to be called “without propriety” when old is a sin.*

The Canons of the odes, documents, rites and music (not the I-king) were committed to memory. The discussions were confined to the doctrines, 道, studied beforehand. Confucius is quoted by 荀子 as saying 少而不學長無能也老而不教死無思也是故君子少思長則學老思死則教 He who studies not in youth has no ability when grown; who teaches not when old, thinks not about death; the superior man therefore, who thinks in youth on his manhood will study, the old one who thinks on death will teach (promulgate and continue his doctrines). Another saying of Confucius is quoted as an illustration of the last sentence of the paragraph, (Anal. xiv., 46) 幼而不孫弟長無述焉老而不死是爲賊 in youth not an humble younger brother; in manhood without (good) report; in old age yet not dying,—such a man is a villain.

過而不能改倦也行而不能遂恥也慕善而不與焉辱也
 弗知而不問焉固也說而不能窮也喜怒異慮惑也
 不能行而言之誣也非其事而居之矯也道言而飾
 其辭虛也無益而厚受祿竊也好道煩言亂也殺人
 而不感焉賊也

34. *To be in fault yet unable to change, is laziness; to act, yet be unable to achieve a thing, is a shame; to maltreat good people, and not comply with them, is a disgrace; not knowing, yet not to ask, is supercilious. To give advice (lecture), and exhaust not the subject; to (show) different feelings of pleasure and wrath is temptation; to be unable to carry out a thing, yet to talk about it, is deception; to meddle with what is not one's business, is pride. To take words of truth to adorn one's expressions, is vanity. To be of no profit, and receive a large income, is theft. Fondness for saying burning words is rebellion, to kill another person, and feel no sorrow, is savage.*

倦 = 罷, 遂 = 達 or 不能終也, 固 = 鄙固 or 專固 superciliousness, which is at the same time a mean obstinacy. 惑 is doubtful uncertainty, vacillation and temptation 愛之欲其生惡之欲其死既欲其生又欲其死是惑也.*

矯 = 詐僞, falsehood, hypocritical. 道 etc., 稱道人言加以虛飾 to praise the words of men of truth, and add empty embellishment. Khung takes 道 as verb, to discourse upon 道聽來言 etc., to talk about sayings he has heard of etc., 原受 = 受厚 or 食厚. He is a thief, because he does not resign what he is totally unfit for
 煩 = 憤爭 assault. 賊 = 殘賊.

人言不善而不違近於說其言說其言殆於以身近之也
 殆於以身近之殆於身之矣人言善而色蕙焉近於
 不說其言不說其言殆於以身近之也殆於以身近之
 殆於身之矣

35. *Not to oppose other persons, if they speak what is not good, is near to enjoying their language; to enjoy their language is almost to be near them in person; to be almost near them in person, is almost to do personally what they do. If other men say what is good, and the colour, (expression of the face) is unsympathetic, it is near to not enjoying their language; and not to enjoy their language is almost to be near them in person; and this is almost to do the thing in person.*

不違 = 色順之 an air of consent to it 說 and 悅 were used

* See Anal. xii, 10 Dr. Legge cannot see the sage. The sentence is, however, as obvious as possible. Men under the influence of their desires, which are moved by love and hatred, cannot do what is objectively right, but what they subjectively think to be right. There is the delusion of their judgement and the temptation to their actions.

promiseously in ancient times 古通用. 殆 = 危 dangerous, have
幾 nearly, almost somewhat 惡 = 畏難 to be afraid of difficulties.
The last 近 a commentator wishes to exchange for 遠 which is, how-
ever, not necessary. The sense is discernible as the words stand now.

故目者心之浮也言者行之指也作於中則播於外也故
曰以其見者占其隱者故曰聽其言也可以知其所
好矣觀說之流可以知其術也久而復之可以知其
信矣觀其所愛親可以知其人矣

36. *The eye, therefore, is the surface (what floats) of the heart; the language is the indication of the practice; what is performed in the interior, is divulged in the exterior. It is said, therefore, guess what is hidden by that which is visible; and hearing his language, it may be known what he likes; observe the overflow of his speech, and his plans may be known; by long and repeated (trials), what he believes may be known; observe how he loves his relatives, and it may be known what kind of a man he is.*

心行見於言目也 the mind and the conduct are visible in the language and in the eyes. 浮於外 as Mencius speaks of the eye IVA XV. 占 = 卦, to use divination. 流 = 流於口, 術 = 心術.

信近於義言可復也 if the faith is near to what is right, the words may be repeated (their sense must remain nearly the same).

臨懼之而觀其不恐也怒之而觀不憤也喜之而觀其不
誣也諸色而觀其不踰也飲食而觀其有常利之而
觀其能讓也居哀而觀其貞也君約而觀其不營也勤
勞之而觀不擾人也

37. *Frighten him, and observe that he is not afraid; be angry with him, and observe that he is not irritated; please him, and observe that he is not deceived; bring him near to every form of beauty, and observe that he does not overstep; give him to eat and to drink, and observe that he remains constant; give him profit, and observe that he is able to yield (to others); when in grief, observe that he is chaste; when in constraint, observe that he is not disturbed; give him hard labour, and observe that he is not chagrined (another reading adds 人, that he does not molest others).*

憤 = 亂, 誣 = 妄 another comm. reads 輕 = 輕浮 light, in-
considerate, 近諸 etc., Li-ki, chapter 儒行, Confucius says 居處不淫
飲食不滌, at home not lewd; eating and drinking, not gluttonous. 外
內用情曰貞 to use his feelings at home and abroad is called chastity (i. e., to do nothing against proper feelings). 約不惑亂乃爲安貧
he who does not become confused in constraint is satisfied with poverty
營 is here explained by 亂 and 惑, 擾 = 煩. The whole paragraph
is the law of King Wen, to select men for office 文王官人之法, it
forms the chapter LXXII of 大戴禮.

君子之於不善也身勿爲能也色勿爲不可能也色也勿爲可能也心思勿爲不可能也太上樂善其次安之其下亦能自彊

38. *In reference to what is not good, the superior man (seems) in person (body) as not not being able to do it; his blood (expression colour) is not as being unable to it; the blood is not as being able to it; the thoughts are not as being unable to it. The very first is to find pleasure in what is good, the next is to be satisfied thereby, and the last is to be able even to compel oneself.*

To put off everything that is not good without violence between the mind and the blood 無所勉強於心色之間 is what men with difficulty accomplish. 太上 = 德之最上 the utmost of virtue. This Khung explains 其心不爲, the next 其色不爲 and the last 其身不爲 when the heart is not labouring (but is changed), the same is the fact with the blood and the body in the other degrees. The saying of Mencius is quoted as illustration of the three grades VII a XXX, 1, Yao and Shun had it by nature, Shang and Wu acquired it and the leaders of the feudal princes pretended to it, 性之, 身之, 假之.

仁者樂道智者利道愚者從弱者畏不愚不弱執誣以疆亦可謂棄民矣

39. *Humane persons find pleasure in truth (tao); wise ones find profit in it; fools follow, feeble ones fear; those who are not fools or feeble ones lay hold of deceit to resist it;—they may well be called reprobates.*

上者率其性也 superior ones are regulated by their nature. In Doc-Mean it is said 或安而行之或利而行之或勉強而行之及其成功一也 whether practised with ease, or for profit, or compelled to it, when the point of accomplished work is reached, it is all the same 愚者徒從不能爲 fools merely follow, they cannot do it, 弱者欲爲而畏難 feeble one's wish to act, but fear difficulties, 疆 is here 屢彊. This last kind of men is opposed to what is good.

太上不生惡其次而能夙絕之也其下復而能改也復而不改殞身覆家大者傾覆社稷

40. *The very superior ones do not produce wickedness; the next are able early to break it off; the last repeat, and are able to change. To repeat without change injures the person, and overturns the family; in a grand scale, the tutelary altars will be upset.*

The first mentioned persons have no intention to commit any wrong 無爲過之意也; the next have such thoughts, but extinguish them at once. After 次, the character 生 ought to stand 復 = 貳 twice, a second time, again. Those who early remove evil thoughts

do it not again; those who do it the second time, but change, have also no fault 猶無過也, 殘 = 疾.

是故君子出言以鄂鄂行身以戰戰亦殆免於罪矣

41. *The superior man, therefore, utters his words honestly, moves his person tremblingly, to avoid, if possible, any guilt.*

鄂 = 罷 also explained by 辨屬. In the Analects it is said: 其言之不作其後爲之難 if his words are not carried out, the consequence will be difficult.

是故君子爲小由爲大也居由仕也備則未爲備也而勿慮存焉

42. *The superior man, therefore, performs the small things as he performs the great, he lives privately as he does in office, his preparation is (in his view) no preparation, yet he troubles himself not about that (is not vexed by it).*

常思正也 he always contemplates correctness. 由 anciently used as 猶. At home his parents are his reverent rulers, and his descendants his subjects. 恒謙虛也 he is always humble and receptive.

The last sentence is explained by 不忘危也, not forgetting danger. If he is able to regulate his family, what should he trouble himself about the difficulties of governing the state? (it will be to him as his family), the principles are contained in this 理存乎此矣, (the principles by which the state is governed are the same as for regulating the family; a man proficient in the latter has no cause of anxiety when called to the government of a state).

事父可以事君事兄可以事師長使子猶使臣也使弟猶使承嗣也能取朋友者亦能取所予從政者矣賜與其宮室亦猶慶賞於國也忿怒其臣妾亦猶用刑罰於萬民也是故爲善必自內始也內人怨之雖外人亦不能立也

43. *As he serves his father, he may serve the prince; as he serves the elder brother, he may serve teacher and principal; as he employs his son, he also employs the subordinate (minister); as he employs the younger brother, he also employs the minor officers; as he is able to attract friends, he is also able to attract those who will comply with his administration; as he is a liberal donator in his private residence, he is a magnificent rewarder in the state; as he is angry with servants and concubines, he also uses the punishments for the myriads of people. The performance of what is good must, therefore, begin from within (the*

house); if the persons of the family resent him, even the people without (strangers) cannot establish him.

長 is explained by 公卿, but it seems better to keep the general meaning. 承嗣 = 丞司 = 官之偏貳 auxiliary officers 予 = 與, 從政 is said of 家臣, satellites 立 = 立名 comp. the Canon of filial piety.

居上外而不淫臨事而栗者鮮不濟矣先憂事者後樂
事先樂事者後憂事

44. *He who occupies a superior station, and does not commit excesses, who proceeds to business conscientiously is seldom not efficient. He who at first is grieved with his business will afterwards be pleased with it; he who at first is pleased will afterwards be grieved about it.*

淫 = 大, 栗 = 敬 or 懼, 濟 = 成. Confucius said (Anal. VII. 10, 3), 必也臨事而懼好謀而成者也, it must be one who proceeds to his business full of solicitude, who is fond of deliberating and carries it out.

昔者天子旦思其四海之內戰戰唯恐不能久諸侯
旦思其四封戰戰唯恐恐失損之大夫士旦思
其官戰戰唯恐勝庶人旦思其事戰戰唯恐刑罰之
至也是故臨事而栗者鮮不濟矣

45. *Of old, the emperor thought tremblingly about his empire every morning, only afraid it would not be well regulated; a prince of state thought tremblingly about his feudal-state every morning, only afraid of losing the appointment to it; governors and officials thought tremblingly about their office every day, only afraid of being unable to succeed; the common people thought tremblingly about their business every day only afraid that punishment would fall upon them; he, therefore, who proceeds to his business conscientiously is seldom not efficient.*

久 = 治, 四封 = 四境, comp. the Canon of filial piety.

君子之於子也愛而勿面也使而勿貌也導之以道而
勿強也宮中

46. *The superior man treats his son with love, but without indulgence; he employs him, but without much ado; he leads him with the Tao, and does not force him.*

面 = 不形於面 he does not betray (his feelings) in the face, i.e. 父貴嚴 the father prizes dignity (earnestness). 勿貌 = 不以貌勞從性道, the doctrines of the classics. Tsang Tsz', two sons 元 and 申 became excellent men 賢.

雍雍外焉肅肅兄弟怡怡朋友切切遠者以貌近者以情

47. *In his palace he is affable, out of it he is decorous; towards his*

brethren he is cheerful, to his friends cordial. Those afar off (he attracts) by his appearance, those near him by his temper (feelings, sympathy).

雍 = 和, 肅 = 敬, 懈惰 = 悅, 切切言相切直也, the last sentence is explained by 阮 *yuen*: 不賢能之友當遠者, etc., friends who are not excellent and able are properly kept far off, etc. *Khung* explains 所疏尙文所親尙質 those whom he keeps as strangers value the form, those whom he keeps as relations value the contents.

友以立其所能而遠其所不能苟無失其所守亦可與終身矣

48. *He takes friends to confirm what they are able to, and to remove what they are unable for; if they do not lose what they keep, they may well be (his friends) all life long.*

能 = 賢能, he establishes excellent men as his friends. (This explanation of *Yuen* would make the meaning of this paragraph the same with 47, as far at least as *Yuen's* explanation is concerned). *Tsang Tsz* said in another place (*Analects*) 以友輔仁 by friendship improve (your) humanity.

(†) We have in this chapter an outline of the authors' views on morality. All the points mentioned are excellent; the doctrines thus unfolded belong to the best which can be derived from a human ideal, to be perfected by itself, without the effective assistance of a Creator, a Redeemer and a Sanctifier. Though no striking genius is exhibited, even though every sentence might be called a common-place-truth, yet the combination of so many generally acknowledged propositions in such an array cannot lightly be spoken of. *Tsang Tsz* is certainly one of the most noble minded representatives of the Confucian school. No prominence is given to conventional forms, or to mere external work, as has been done by other disciples of Confucius. Every virtuous action is here required to be a genuine offspring of a moral motion of the mind. As Christianity gives a far deeper foundation to morality by bringing man again into a vital connection with his origin, with the great source of every good quality and gift, the flowers and fruits of such morality ought to be far superior to the best which has grown on mere natural human ground. Though it is true that the excellencies of Confucian morality are kept in books, but not by men, that they are mere ideas without life, yet Christians ought to exhibit before the Chinese a character even nobler if possible, than such heathenish maxims and ideas require. We Missionaries are the foremost among the Christians in China; we are the representatives of the Christian ideas. We proclaim not only a *doctrine* superior to the best the Chinese know of, but more than that, a *new life*, a victory

over old corrupt nature, a new manifestation of the heavenly nature, a conduct as the children of God, of the most holy Being. The Chinese can, of course, only judge from *what they see*, and their judgment is guided by their own notions of what is true, good and fair. The Chinese around us have the best opportunities to make close observations, and know more of us than we ever suspect. They then compare what they *see* of our daily behaviour with that they *know* as their standard and the result of this comparison, is, of necessity, in many cases not in our favour. I speak of *necessity* without thinking it necessary to give any other proof than to refer him who doubts to this chapter of Tsang Tsz given above. We have certainly much reason to walk carefully among the Chinese, lest they make our carelessness in what they regard as *moral appearance*, an excuse for not receiving the Gospel. The rule given to us is "to appear everywhere as servants of Christ." If that were always the case with us, we could well stand the severest criticism from the Chinese moral point of view. It may, perhaps, be considered part of our duty to exert ourselves to surpass the Chinese in everything that is really good in the sight of God and of men ; even the study of Chinese literature may then become of some profit to us.

We may yet go a step farther in our assertions. Confucianism ought to become a most valuable ally to Christianity. Not that I think Christianity as such, in need of human support ; its efficiency and its test of truth are the divine agencies manifesting themselves through the instrumentality of Christianity. Confucianism, however, is a noble human power fit to keep multitudes from submersion in the mud of materialism. Confucianism, like Stoicism, is diametrically opposed to materialism ; though it avoids pushing to the other extreme of Taoistic spiritualism, or Buddhistic abstraction. The character of the doctrines displayed in this chapter of Tsang Tsz is thoroughly idealistic. Man has to keep himself above nature, prove himself to be a master, the lord of his own heart and body and of everything surrounding him. We have to keep this in mind. Though we have to use great effort to break down Chinese supereiliousness and self-conceit, to accomplish which we have to show them the inefficiencies and deficiencies of all they boast of as their best, we have to help to enlighten their minds in order to eradicate the deep rooted superstitions of the present day. But our great aim is to reunite so many souls with God by inducing them to acknowledge the Saviour, to find forgiveness of their sins and a new life in his grace. To obtain this end the very excellencies of Confucianism are in some respects an obstacle. We may often be reminded of the Lord's saying, that publicans and harlots go into the kingdom of God before the Pharisees.

Yet though the Pharisees derived their perverse peculiarity from the law, it was not the law that made them perverse, but its abuse. It is much the same with Confucianism, in its original form, and its present adherents. The elements of higher truths have been neglected, and those elements pleasing to the tendencies of the Chinese mind have been developed. We ought to prove this to the Chinese; to prove it without injury to truth, and without nourishing Chinese pride. This may be called the pedagogic way of administering the Gospel in this country; it is to become a Chinese to the Chinese.

This mode of dealing with Confucianism appears most commendable, when we consider the greatest danger to the Chinese at the present time. We all must admit that our modern sciences bear a decided anti-christian and even atheistic character. There can also be no doubt that these sciences are finding their way step by step into China. Most of the Chinese will then rejoice to accept the atheistic topics; and become, from a religious point of view, worse than they are now. We see the same thing going on in Japan, and in other countries. I think it is our duty to prepare the Chinese mind to avoid such evils as are apparent in other countries. The task is here not so very difficult as it seems. Our modern western unbelief is in its principles the same as what we find in the doctrines of *Yang-chu* (see Dr. Legge's *Mencius* povl. 95 ff. and my translation of Licius.) among the ancient Chinese. Though the Chinese practically may be even worse than *Yang-chu*, they will theoretically never acknowledge such doctrines, they will stand on the side of christianity against materialism, in theory at least. This may sound new and strange to many readers; it is nevertheless a fact. Confucianism is idealistic morality, and its principles of statesmanship are altogether on the basis of such morality. Confucianism is, therefore our natural ally against all kinds of materialism, and especially against its form of morality, brute or refined Sensualism. Confucianism can be regarded as a detached fort of Christianity. The idealistic form of morality must first be demolished, before the higher ground of the Christian fortress, its tenets of eternal life and happiness can be attacked. We have to make the Chinese conscious of this state of things. To prove to a heathen the truth of the metaphysical doctrines of Christianity *contra* materialistic attacks will be scarcely of any effect. The other will be the better strategy to shift all such questions from the metaphysical (or dogmatical) to the moral grounds, into the very precincts of Confucianism.

(To be Continued.)

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THE FAMILY SAYINGS OF CONFUCIUS.

BY REV. A. B. HUTCHINSON.

(Continued from page 23).

CHAPTER III.—THE WORDS OF KINGS EXPLAINED.

CONFUCIUS was sitting at home at leisure with Tsang Sin† in attendance. Confucius said, Sin! The superior men of our day only listen to the words of officials great and small, so that the sayings of superior men are of small account. Alas! I use the words of kings, with which, without one crossing the threshold or leaving the house, he can reform heaven and earth. Tsang rising up from the mat replied, I venture to ask what do you mean by the words of kings. Confucius was silent. Tsang said, I wait sir till you are at leisure. I ventured to enquire about this as it is difficult of explanation. Again Confucius was silent. Tsang being awed, was fearful, gathered up his dress and retired to his accustomed seat where he stood some

* Note.—This chapter	I.	Contains,	1760,	Characters.
"	II.	"	234,	"
"	III.	"	324,	"
"	IV.	"	655,	"
"	V.	"	361,	"
"	VI.	"	570,	"
"	VII.	"	480,	"
"	VIII.	"	228,	"
"	IX.	"	385,	"
"	X.	"	594,	"

Total 5588 characters.

† See Ch. Classics, Vol. I., p. 3 note.

little time. Confucius heaving a sigh turned his gaze on Tsang and addressed him saying Sin, can I deliver to you the doctrine of the excellent sovereign? Tsang replied, I dare not consider myself as equal to it, but if you will be so good, whatever I hear I can learn. Confucius said, be seated and I will explain it to you. The doctrine is that which tends to illustrate virtue—virtue is that which tends to exalt the doctrine. So that where there is no virtue the doctrine is not valued, where there is no doctrine virtue is not displayed. Whoever has the best horse, in the kingdom, and does not use the proper system for riding it, cannot accomplish any distance on the road;* he who has a wide domain with many subjects and does not use system in ruling them, cannot learn to be a leader of princes or sovereign of the Empire.† Therefore the illustrious sovereigns of antiquity cultivated internally the seven duties and externally carried out the three perfections. If you can cultivate the seven duties, you can thereby preserve the kingdom; if you can carry out the three perfections you can thereby administer punishment.

The doctrine of the illustrious kings enabled them to guard their empire, that is, they were indeed able vigorously to withstand those outside the thousand miles; they were able to administer punishment, that is, they led back their troops to peace and rest, therefore it is said cultivating internally the seven duties the ruler will have no trouble; externally carrying out the three perfections he will have no occasion for lavish expenditure. This is called the doctrine of the illustrious kings. Tsang said, can you explain to me this avoiding of trouble and expenditure by the illustrious kings?

Confucius replied, of old, Yaou and Shun, had on their left hand Yu and on their right hand Kaou Yaou.‡ Without leaving their thrones they caused the empire to enjoy peace.|| Things being thus, how could the ruler have trouble?

If official orders are inconsistent it is the fault of the ruler. If his commands are impracticable it is the fault of the minister.§ As to taxes, they should be tithes, but if personal labour be exacted it should not be more than three days in a year. Let the mountains, forests and ponds be entered at appointed times and impose no taxes;¶ at the passes have inspection of strangers and in the market-places** let rent be paid, but have no levying of imposts:—

[The inspection is to be of their dress and of their speech.

* Chinese Classics, Vol. II., p. 72 note.

† Cf. Ch. Classics, Vol. II., only p. 91, the idea is worked out by the philosopher Seun.

‡ See Chinese Classics, Shoo, Vol. III., P. I., p. 16, notes.

|| Chinese Classics, Vol. I., p. 159, chapter IV.

§ Chinese Classics, Vol. II., p. 117.

¶ Chinese Classics, Vol. II., p. 38.

** Chinese Classics, Vol. II., p. 75.

Markets and shops were to be exempt from taxes. This was anciently the custom].

This is verily the way to prosperity. The illustrious kings taught economy by their laws, and then how should they have had occasion to lavish their wealth ?

Tsang said, permit me to ask what do you call the seven duties ?

Confucius replied, when the sovereign reverences age, his subjects will become more filial ; when he pays respect to the length of years,* these become more submissive to their brothers ; when he rejoices in the exercise of charity, these become more liberal ; when he makes the most excellent his associates, these select their friends ; when he loves virtue, these shun secrecy ;† when he hates covetousness, these are ashamed of quarrelling ; when he is disinterestedly yielding, these are ashamed of parsimony ; these are what are termed the seven duties. The seven duties govern that which is radical in the people. If official orders, and instructions be decided, that which is radical is adjusted. Every sovereign is the model for his people ; if the model be adjusted what will there then be not correctly adjusted ? Thus it is that when a ruler consistently exemplifies benevolence in himself, the great officials will be loyal, the lower will be faithful, the people will be honest and guileless in their manners, men will be sincere and women chaste ; these six constitute the perfecting of instruction. These being published abroad throughout the four quarters under heaven there will be no hatred. They being observed in the common round of domestic life there will be no trouble. If the people be treated with propriety, and established by righteousness and due regard be paid to them in dealing with them, the people will cast away evil as hot water dissolves ice. Tsang said, your doctrine is perfection but your disciple is unequal to comprehending it. Confucius replied, Sin ! do you think it is only so ? there is much more. In old times the illustrious monarchs ruled the people. It was their custom to divide the land and appoint (officials) ; to separate what belonged to each, and so govern the people. Consequently none of the excellent among their subjects, were hidden, and none of the violent could remain concealed. They sent officials daily to examine and constantly to try them, to exalt and employ the excellent and worthy, to degrade and censure the worthless. Thus the excellent rejoiced and the worthless were filled with fear. They pitied the widowed, and supported the orphaned and the desolate ; they helped the poor, they encouraged the filial and fraternal, and made choice of the skilful and talented ; cultivating these seven things, there were none to be punished, within the four seas.

* Chinese Cl. Vol. I. p. 267 齋.

† 不隱 avoid the hidden (works of darkness.)

The ruler stood in intimate relation to his subjects just as the hands and feet are related to the head and heart. [Lit. belly and heart]* Subjects regarded their sovereign, as a little child loves his affectionate mother; thus sovereign and people entertained a mutual regard, and so commands were obeyed, institutions observed, people kept in mind the virtue of the ruler; at home there was glad submission, from abroad came those seeking alliance. The government brought this about.

To use the finger to estimate an inch, or the hand to measure feet, or the outstretched arms to measure a fathom,† these are an approximation to the standard. The Chow dynasty enacted that‡ 300 步 Pu should make one 里 Li, a thousand 步 should make one 井 Tsing, three 井 one 帽 Lieh. [Wang notes here that these are not land, but itinerary measure], 3 帽 one 矩 Kü; 50 里 made one 都 Tu, (a fief granted to princes), and 100 里 were constituted a state. And so|| they stored up and collected necessaries and fur dresses to relieve those travellers who were in want. Because of this, although the Barbarian's (of the south and east) and Chinese differed as to their dresses and head covering's, and their speech also differed, yet no one abstained from coming to visit (the country). Therefore it is said, although there were no markets, the people were not in want, although, there were no punishments, the people were not rebellious. In hunting, fishing, or pursuing game§ they did not over fill the royal palaces. In exacting imposts from the people they did not over fill the treasuries and arsenals; they were anxious and watchful and so provided that there were no deficiencies; frugal according to propriety, they did away with all extravagances. Exceedingly trustworthy, they cared little for mere appearance. Their customs were well observed; their word was kept; their walk was imitated, just as a thirsty man drinks water; the people trusted them, just as cold and hot weather (may be trusted to) fulfil their appointed seasons.

To regard distant affairs as if they were close at hand, is not the result of doctrine, but of illustrious virtue. Possessing authority without resorting to arms, and gaining affection without conferring bounties, the people will remember their beneficence; this is termed the preserving (virtue) of the illustrious kings, enabling them to vigourously withstand those outside the thousand miles. Tsang Sin continued, permit me to ask what you call the three perfections (三

• Cf. Chinese Classics, Vol. II., p. 194.

† 尺 Sin or eight cubits. Chinese Classics, Vol. II., p. 138.

‡ These measures I have left untranslated, it being impossible to give English equivalents.

|| 乃爲福積善資焉 I am doubtful about the correct rendering of this passage.

§ See for Hunting, Chinese Classics, Vol. II., p. 28, for the others, Vol. I., p. 67.

至)? Confucius replied, perfect propriety without yielding, so that the Empire is well ordered; perfect rewards without lavishing money, giving satisfaction to all scholars in the empire; perfect music without sound, making the people to dwell in harmony. The illustrious monarchs diligently carried out these three perfections and were thus enabled to know thoroughly the rulers of the provinces throughout the empire; to employ the scholars of the empire as officials; and obtain the services of all their subjects.

Tsang Sin said, I venture to ask what you mean by this principle?

Confucius replied, the illustrious monarchs of old knew all the scholars in the empire who had a reputation for talent, and besides knowing their fame, they also knew their real characters; they knew as well how many there were, and where they lived, and afterwards used the different degrees of rank to enoble them. This is what is termed using perfect propriety without yielding, so that the empire is well ordered: they used the official salaries of the empire to enrich the scholars. This is what is termed using perfect rewards without lavishing money, and giving satisfaction to all the scholars of the empire; and thus the fame of the splendour of the Empire was increased; this is what is termed perfect music without sound, making the people to dwell in harmony. Therefore it is said, those who are called the most benevolent in the Empire are able to unite with the most loving. Those who are called the most illustrious in the Empire, are able to employ the most worthy or excellent. When these three have been thoroughly grasped you may then proceed to execute justice. Therefore to the benevolent there is nothing greater than loving men; to the wise nothing greater than the knowledge of worthy men; to excellent administrators there is nothing greater than ability to govern. If the ruler of a country can cultivate these three, the result will be that all within the four seas will obey his commands. Those whom the illustrious kings punished were certainly destroyers of right principles. Hence it was* that they put to death rulers, altered the form of government, consoled the people, and did not deprive them of their wealth—therefore the government of the illustrious monarch's was like a seasonable rain fall; when it fell the people rejoiced. Thus that which they permitted prevailed extensively and they were more generally beloved by the people. This is termed leading back their troops to peace and rest.

CHAPTER IV.—HIS VIEWS ON MARRIAGE UNFOLDED.

Confucius, sitting by the side of duke Gae,† the duke asked him

* Chinese Classics Vol. II, p. 47.

† Duke Gae. The Hon: title of Tseang Duke of Loo B. C. 493-467. Conf. died in his 16th year.

saying,* permit me to enquire which amongst the principles involved in ruling men is the most important? Confucius immediately assumed a grave air of attention and replied, the ruler entertaining this subject is a kindness to the people. I dare not say I have nothing to reply. Amongst these principles, that of Government is the most important.† To govern means to rectify. If the ruler be rectified, the people following him will be rectified. Whatever the ruler does, the people will imitate. If the ruler does not that which is correct, how can the people in that in which they follow him? The duke said, I venture to ask which is the proper way to govern? Confucius replied‡ "between husband and wife there should be attention to their separate duties; between men and women, proper relationships; between sovereign and ministers, fidelity; when these three are adjusted then the multitude of things follows them.

The Duke said, although I am a man of little virtue and lacking ability,|| I wish to know how to do this, may I hear from you the Doctrine of the three principles? Confucius replied, in ancient government, love to mankind was the great matter, therefore they encouraged (or established) love to man; propriety was in this the great matter, therefore they encouraged propriety; reverence was in this most important, where there was reverence the principles were manifested; marriage was of these most important therefore marriage was most reverenced. Donning the cap of ceremony and escorting a bride home was reverential; hence the superior man when reverential was affectionate; if he disregarded reverence, this was to do away with affection. To be neither affectionate nor reverential is dishonourable, for love and respect are the very root of government. The duke replied, permit me to say this much "Donning the cap and escorting the bride home" are you not attaching too much importance to this? Confucius immediately assumed a grave air of attention and replied, The good of the union of two natures was the continuance of your ancestors, posterity and the making you Lord of the ancestral hall of your state, and of the altars of the spirits of land and grain. How then can you sire, say that I attach to much importance to it? [§ The descendants of Duke Chow of Loo, observed the sacrifice to Heaven therefore it is said 'made you lord of the state.' 天下.] The duke said, your humble servant is very dense. Were I not so,

* The Lai Ke sec. 27 哀公問 contains this chapter with slight variations and additions.

† Ch. Classic Vol. p. 122.

‡ Ch. Classic Vol. II, p. 128.

|| The Lai Ki commentary directs, however that we translate this, "I wish to hear how I may carry out these three in practice," may I hear it from you.

§ Cf. Ch. Cl. 266—268, and notes on this sacrifice and the reasons of its being offered.

(I would not have put my former question) can I receive this present saying? I desire to ask about this, but am unable to express my thoughts. Please enlarge your remark a little. Confucius replied, If heaven and earth had not united, the myriad of things would not have been produced. Marriage is the cause of the hereditary descent of successive generations. Why do you say I attach too great importance to it? Confucius soon after said, to observe at home the ceremonies of the ancestral temple, is to bring about the union of the spirits of heaven and earth. [*this is to say, the ancestral hall is second to the spirits of heaven and earth.] Abroad to follow the rule of sincerity of speech, is fitted to establish among all classes true reverence. [If the relation of husband and wife be regulated you can carry out rectification proclaiming propriety; if individuals be rectified they can rectify others.] Things which are disgraceful are fitted to be elevated; a kingdom which is disgraced is fitted to be elevated; therefore those who govern should first use propriety. Propriety is the root of government. Confucius soon after said, of old the illustrious Monarchs, of the †three dynasties, undoubtedly held their wives and children in high esteem, for this was according to principle. The wife is the mistress of affinity, sons are the results of affinity—dare we to do less than esteem them?

On this account the superior man by no means omits reverence, and in regard to reverence, respect for oneself is most important, for we ourselves are the offshoots of affinity. Dare we then omit this reverence? He who does not reverence himself, actually injures his parents, that is, he injures the root of his being, and injuring the root of his being the branches will soon follow suit and so perish. These three are the models for the people.‡ As you treat yourself others will treat themselves; your son, others will their sons; your wife, others will their wives. If the ruler cultivates these three, then this important teaching will fill the whole empire. This was the doctrine of King T'ae of old.|| [King T'ae went out with the lady of Keang and returned home with the lady of Keang; there were no unmarried men in the empire. If the ruler loves himself others will love themselves; if he loves his son, others will love their sons; therefore it is said, the doctrine of King T'ae]. Thus the empire will be tranquillized. The Duke said, allow me to ask what you mean by reverencing yourself? Confucius replied, if the superior man

* Wang's comment here is very obscure and differs from that of the Lai Ke.

† The Dynasty of Hia B. C. 2205-1767, Shang to 1122; Chow to 250 B. C., Mayer's p. 301.

‡ The construction here is the same as in Chinese Classics, Vol. II., p. 19. § 12. But it may also be read "as one treats himself he will treat others," &c., so Choo He. The Lai Ki is as above.

|| See Chinese Classics, Vol. II., p. 39 note; and text for the comment of Wang here.

transgresses in speech, the people will regard what he says as right ; if he transgresses in action the people will do the same. If speech is without redundancy, and action without transgression, the people will yield great reverence and follow your commands. If this is so, it is called ability to reverence one's self. Reverencing one's body is to be able to complete the reputation of one's parents. The duke said, what do you mean by completing the reputation of one's parents. Confucius replied, superior men are men who fulfil the requirement of that designation. The people's applying that name to any one, calling him a superior man, is his completion of his parents (reputation), as being "superior" and he their son. Confucius after a little said, to govern, yet to be unable to love (or secure the love of) men, is to be unable to preserve one's self ; inability to preserve one's self is inability to tranquillize one's locality ; inability to tranquillize one's locality is inability to rejoice in heaven [heaven is *Tau*] ; inability to rejoice in heaven, this is inability to preserve one's self. The Duke said, permit me to ask how one can preserve himself ? Confucius replied, to be without transgression in any way, in his conduct of himself is termed preserving himself, to be without transgression (of right principle) is in accordance with the principle (*tau*) of heaven. The Duke said, why should a superior man esteem this accordance with the principle of heaven ? Confucius said, esteem it ceaselessly, as the sun and moon follow from east to west without stopping, which is the principle of heaven. To have no obstruction so as to continue for a long time [no obstruction but continually going on is to be able to continue long without coming to an end] this is the principle of heaven. To be without working yet to perfect all things, this is the principle of heaven. Being perfect and displaying it, this is the principle of heaven.

The duke said, I am both stupid and ignorant, let me trouble you to help me in my heart. [He wished to trouble Confucius to use expressions easy to be remembered] Confucius reverentially rose from his place and replied, the benevolent man does not transgress any principle ; a filial son does not transgress against affection ; therefore a benevolent man is one who serves his parents as he serves heaven ; and serves heaven as he serves his parents ; this is termed the filial son preserving himself. The duke said I have listened to this discourse, but before long I fear I shall transgress it. Confucius replied, Sire ! your speaking in this way is the happiness of your subjects.

(To be continued.)

**SHOULD FOREIGN MISSIONARY SOCIETIES PROVIDE PLACES
OF WORSHIP FOR CHINESE CHRISTIANS?**

BY REV. J. BATES.

IT may possibly relieve the minds of some if I begin by stating that it is not intended in this paper *to make out a case* for the *charitable consideration* of Missionary Societies or Boards at home. For a number of years past they themselves have never grudged their missionaries the means, when they were at their disposal, of providing convenient places of worship, where our native christians might meet together from time to time to worship God in a proper manner. I do not refer to those ecclesiastical structures which have been erected in Ningpo and elsewhere. These I believe, have been erected, for the most part, by contributions from private sources. What I do refer to are the rooms or houses which have been rented at the expense of our Societies in our various out-stations, and which have been made to serve the purpose of places of worship. It has been the general practice, I think I may say, of missionaries at this port, that wherever they have found a number of Christian converts thrown together in a certain locality, or in the immediate neighbourhood, there they have selected these rooms, fitted them up with chairs, tables and benches, and, in order that it might be publicly known to what use they were to be applied, the six characters have been written over the door "Yiae-Su kyiao li-pa-dong" 耶穌敎禮拜堂, then a catechist or assistant has been placed in charge. He is instructed that his chief business is to evangelize among the people around him; but in reality, from the necessity of the circumstances in which he finds himself, he is obliged to give a large proportion of his time to instructing and ministering to the little christian flock.

There have been occasionally exceptions to this course. Sometimes a town is selected as a centre for evangelistic work; a room is therefore hired and used simply as a preaching room. But here again, I have observed, that as converts are brought into the church, the same thing is repeated. The converts are invited to meet in the preaching-room for worship. In due course the preaching-room becomes a chapel, and the evangelist gradually finds his office, to all intents and purposes, merged into that of a pastor of a congregation.

Now having for some time past noticed one or two serious evils which have grown up in connection with this system, to which I shall presently refer, and having endeavoured to trace them to their causes, I have been led to think there may possibly be something wrong in our

practice altogether. I shall therefore simply state how the subject has presented itself to my own mind.

1. It appears to me that such a system as has been described is a departure from the practice of the early church.

The history of the early struggles, progress and triumphs of Christianity is an interesting study for us missionaries. For my own part, I never read the Acts of the apostles and the Epistles of St. Paul, *at home*, as I have done since I came to China. And in the course of my reading, one thing has struck me very much, and that is the very simple and natural way in which the gospel was disseminated "in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth." When the disciples were dispersed from Jerusalem, by persecution, we see those men, filled with the Holy Spirit of God going forth, of their own accord, to various and distant places to tell the glad tidings of salvation. The word takes effect. The number of the believers multiply; and here and there little communities of christians meet together to praise and worship their newly found Saviour. They have no difficulties in finding places where they may assemble, nor do they wait for help to come to them from other quarters. Their *own houses* supply all that is needed. In the Acts of the Apostles, I think, we may trace most distinctly whose houses they were that were then set apart to such a sacred use. At Damascus, it was the house of Justus. At Joppa, it was the house of one Simon, a tanner. At Ceseræ, it was the house of Cornelius, the centurion. Then, coming nearer to ourselves, as we follow the great apostle amongst the heathen, we find Lydia opening her house to the women and the brethren at Philippi. "The congregation," remark Conybeare and Howson, "met in the house, or by the river side; souls were converted and instructed; and a church consisting both of men and women was gradually built up." The house of Jason at Thessalonica was assailed by the unbelieving Jews as it was well known that there was the meeting-place of the apostles and the brethren. The houses of Justus and Crispus, at Corinth, were in all probability used in a similar way. Then we know how the apostle styles that gathering of Christians in the house of Philemon, at Colosse—"the church which is in thy house"—probably the church to whom he wrote his striking epistle. We meet with this same expression again in the epistle to the Romans. There the apostle sends greetings to "the church in the house" of Aquilla and Priscilla who before were his companions in travel and in evangelistic work, but now had returned to their house and their homes at Rome.

These instances or examples are sufficient to show us, not only the simple, earnest christian life of those early disciples; but also the relation

which the apostles maintained towards those who were the fruit of their labours. They sowed the seed of divine truth and where it sprung up, encouraged its growth in every possible way. They laid a good foundation and from the *material* which they found *on the spot* they built up a prosperous spiritual church. The buildings needed, the church workers, the pastors, were all *ready to hand*, or were to be developed from that very locality in which the Gospel had already taken root.

Now I know that comparisons are sometimes made between the apostolic age and our own to shew that the one furnishes very little precedent for the other to follow. The apostolic was the age of miracles of extraordinary spiritual influence. The dispersion of the Jews with their established synagogues for worship, was no doubt a great help to the early christians. The missionaries, in some instances, were sent forth by the church, but they do not seem to have received any regular support for their personal wants or for their travelling expenses. No teachers were taken up and employed as they are now. And therefore it may be said, we are not to wonder if no encouragement were given or help rendered, either in the renting of rooms or building of churches. There is a good deal, no doubt, that may be said on this subject. And yet, I think, there are strong reasons for believing that the duty of sending out missionaries and employing teachers with regular support was felt and recognised even in apostolic days. The Apostle Paul reminds the Corinthian christians that "they who preach the Gospel should live of the Gospel." We know also that private contributions were forwarded to the apostle by some of his converts for his own personal wants; whilst the travelling expenses of himself and others are incidentally alluded to as having been occasionally defrayed from one place to another. *But there is not the slightest reference given in any way, of help being afforded to christian converts to provide themselves with places of worship; or that it was the duty of any to render such help.*

I say then, it does seem to me that we have departed from apostolic practice in this matter and that to our own disadvantage and that of our Chinese converts.

2. Our past experience, I think, teaches us that the practice already described has not been beneficial to our Chinese christians.

In the first place, in my judgment, it has deprived them of *the exercise of self-reliance and self-dependence*. There can be nothing more important for the welfare of the native church than that our converts, from the very beginning, should be taught to *depend upon themselves*, upon their own exertions, upon their own means as much as possible. Foreign societies many not be able to continue the aid which they are at present

granting. Missionaries may all be withdrawn any day from their fields of labour. And, any how, we all believe that our stay as missionaries in this country is but temporary. It is our object, or should be our object, to put the native church in such a way, to train its members into such habits, that we can retire, at no very distant day, from this part of the field, and go to the "*regions beyond.*" I am sure we all, more or less, remind our converts that this is our grand and ultimate aim. But in practice how have we instructed them? We have given them everything and required nothing from them in return. They have had chapels, pastors or teachers, chapel-keepers, tea, oil, and sometimes a little rice for those who come from a distance. In consideration of their poverty—and the majority of them are poor—we have given them, to a large extent, the helping hand expecting in due time that, under a sense of obligation, they would voluntarily come forward and *help themselves*. But in reality they have not seen the expediency of doing so. The more they have received, the more they have still expected to receive. They have thought to themselves: "the Foreign Society is really very good; they have plenty of funds at their disposal, and they pity us because we are poor." And so they live on without any effort to advance beyond their present stage. They make no attempt at an honourable independence because virtually they have been told that they have not got the strength to make the trial.* I know for a fact, that when we of the Church of England Mission commenced to ask for contributions toward a Native Church Fund, many of our christians were taken by surprise; and even to this day there are some who show a disinclination to contribute, and who cannot fully understand for what purpose the money is collected. They say "we were told when we believed the doctrine, it was *without money and without price.*" How is it that heretofore you have treated us so and so and now wish to act differently?"

My next remark follows upon what I have just now said viz, that this system seems to be *injurious* to their spiritual life. For if such be their views as I have stated them; if such be their condition, how is it possible for us to believe that the gospel is appreciated by them as it ought to be, that the love of Christ and the redemption by Christ is so realised by them, that it is felt to be a quickening power in their hearts, weaning them from this present evil world, raising and strengthening their hopes for a better one, and constraining them to

* It is only fair to state that for, two or three years at least, several native churches connected with the American Presbyterian Mission, have made praiseworthy effort at self-support. Four Churches in the Ningpo Presbytery, are actually self-supporting, ed.

devote all their energies and all their influence to the Saviour's service ? I do not mean to reflect unduly—or indeed to reflect at all upon the christian character of our converts. I often feel thankful about many of them that with all their disadvantages and drawbacks, they are still able to "walk worthy of their high calling." What I do say is that the apathy, the indifference, the want of a devotional spirit, about which we sometimes complain, and for which we earnestly desire to find a remedy, may be traced to this cause—that such has been their training hitherto ; so entirely have they been shut out from all self-effort that the salvation of Christ has not been felt really to be *their own*, that they have not considered it *apart* from foreigners and foreign societies ; that the subject has not so taken possession of their minds as to create an enthusiasm, to inspire them with zeal, and to make them the holier and the better for the knowledge of it.

For these reasons then I am of opinion that Foreign Societies should not provide places of worship for Chinese Christians. I have said little, you will observe, upon the subject of economy. That after all by itself is but a small matter. It is the *moral effect* which the plan we have hitherto produced has upon the present and future well-being of the Native Church which I have chiefly endeavoured to bring before you. Now I am inclined to think that if we followed more the apostolic plan, if we encouraged our Christians to have their meetings for worship in their own *houses*, it would produce a most wholesome effect upon their neighbours ; it would tend to disabuse the minds of the heathen of the notion that the religion of the Saviour is the religion of foreigners merely ; and above all it would contribute very much to the spiritual growth and consolidation of the Native Church.

POOTOO ANCIENT AND MODERN.

A Lecture delivered before the Ningpo Book Club, January, 29, 1879.

BY REV. JOHN BUTLER.

THE island now called Pootoo, is supposed to be but the surviving fragment of a larger island which once extended sea-ward several miles in a north-easterly direction. Tradition says, that ages ago, the sea-dragon inhabiting those waters, having become incensed at the bad treatment he had received from the inhabitants, in a moment of rage, opened his capacious mouth, and swallowed the larger part of the island. Whether or not the dragon performed such a noted feat is justly open to doubt, but that a good part of the island at some former period sank beneath the waves, has no inherent improbability in itself, and when viewed in connection with surviving facts, it seems to

be the most natural and plausible conclusion to arrive at. The aspect of the entire group of islands in the Chusan Archipelago suggests earth-quakes and internal fires, and when we add to this the presence of various sunken rocks seen at low water, together with a number of small green islets, dotting the surface of the blue sea in the region supposed to have been once occupied by the parent island, the most reasonable conclusion to arrive at, seems to be that which the tradition of the place maintains, viz., that the present Pootoo is but a part of a large island once known as *Lah-gyiae-saen*, most of which now lies buried under the waves of the Pacific.

But our interest is connected chiefly with the surviving part, the present rocky isle which attracts yearly so many pilgrims to its shores. As Pootoo is now considered one of the principal centres, if not the chief sanctuary of Buddhism in China, it will not perhaps be thought out of place, if I give a brief account of the manner, in which this now widely prevalent creed was first introduced into China.

In the after Han dynasty, in the 8th year of the Emperor Ming-ti (A. D. 58) the emperor had a dream in which he saw a golden image of a man 18 feet high.

An officer by the name of 傅毅 *Fu-nyi*, came to call on the Emperor the next day, when he related to him, the remarkable dream he had the night before. This officer (by way of interpreting his dream) told him that in the West there is a god, and his name is Buddha (others say his reply was, "In the West there are wise men, or a wise man"). The Emperor thereupon, sent an embassy, headed by a trusty officer named *Ts'a-ing-teng*, to India, to enquire after this new god. On their arrival they made an image of Buddha, copied 42 chapters of the most important of the Buddhist classics, and set out on their return. Two Indian priests accompanied them and the Buddhists of India furnished a beautiful white horse, on whose back the classics were borne from India to China.

They brought the classics to the capital which was then at 洛陽 *Loh-yang*, where the Emperor had a costly library built for them, called *bah-mo-z*, (white horse temple). The two priests learned the Chinese language, and in time translated their religious books into it. This is the way Buddhism was introduced into China, as narrated by an authentic Chinese history. It is thought by many Christian writers, that tidings of the "Holy one," who was to arise, and at this time had arisen in the west, had penetrated to China, and that the person whom the imperial embassy went in search of was in reality Christ; but having arrived in India, the priests of Buddhism imposed on the royal messengers, and persuaded them that the religion of Buddha would satisfy them.

[March-

ARRIVAL OF THE FIRST PRIEST.

There are two accounts of the arrival and settlement of the first priest on the island, one is a Buddhist legend and runs thus:—

“In the southern sea is an island called Pootoo. In that place dwells a god called 觀自在 *Kwun-z-dzae*. Repair hither, ask for the busah, study his actions and practice his doctrines. He then chanted the following ode:—

Among the islands is a hill,
Numerous are its precious spots;
Its formation is wonderful,
It is retired and unpolluted.

Flowers and fruits, trees and forests cover the land. Springs and rivulets, fountains and lakes are abundant. It is the place where *Kwun-z-dzae* dwells, and watches over the living multitudes.”

The monk in whose ear the above instructions were repeated, found his way in the course of time to the island. On arriving on the opposite shore, he looked across the lotus sea, and longed for some conveyance to take him over. Just at that moment a large fish made his appearance, and on the back of this creature he reached the shores of Pootoo. He was struck on his arrival, with the beauty of the place, and its suitableness as a sanctuary for Buddhism.

He saw rivulets and streams meandering among the valleys; trees numerous and shady; fragrant flowers, soft and delicate; and creeping vines filling the air with their fragrance. In his rambles he saw the goddess of mercy seated on a rock, surrounded by a retinue of attendants. The monk settled permanently on the island and in time others came and joined him.

The other account is found in the history of the island and is as follows.

In the Liang dynasty, during the reign of the emperor *Tsing-ming*, (A. D. 907) a Japanese priest named *We-nghoh*, was returning from *Wu-dae-saen** in *Shan-si*, bound for his own country, with an image of *Kwun-ing* (goddess of mercy).

During the voyage, while passing outside of Pootoo, his boat all of a sudden became entangled in a net work of lotus flowers, and he could not proceed. The priest, in this dilemma, offered the following prayer.

“Is it truly fated that the living multitudes of my country, should be debarred from seeing you, oh goddess? Let it then be so; only show your pleasure, and your servant will build his hut, wherever it pleases you.” Immediately the mass of lotus flowers opened, the boat began to move, and directed her course straight for the rocky

* A famous Buddhist seat.

head-land of 潮音洞 *Dziao-ing-dong*, (tide resounding cave), on the eastern shore of Pootoo. An inhabitant of the island named Tsiang witnessed this marvelous occurrence, and was so struck with the strange appearance of the vessel, and the devout demeanor of the foreign priest, that he concluded the gods must have visited the island, and so he cheerfully gave up his own house to the priest who soon converted it into a temple.

According to the most reliable accounts that I have seen, the first temple at Pootoo, was built at the *Dziao-ing-dong*, during the Liang dynasty, some time in the year 900, so that Buddhism, at Pootoo, is in all probability 1000 years old. The settlement of one or two priests upon the island did not create much alarm, but as the monks began to multiply, the fears of the fishermen, farmers began to be aroused and they commenced to check the ingress of more priests. In the mean time the fame of the island had got abroad, both as to its suitableness for solitude and meditation, and as being the permanent home of the Goddess of Mercy, and the theatre of her miraculous displays. The encroachments of priests upon the domain of the fishermen soon became so serious, that they were finally expelled from the island. They brought their case before the magistrate at Chusan, representing that the fishermen paid no tax, and were simply squatters like themselves, and moreover Buddha had directed his disciples to the island of Pootoo, and here the Goddess of Mercy, had already taken up her abode. The priests tried again to get a foothold, until finally a law suit was brought by the fishermen against the priests and the fishermen gained the victory. But the priests, having friends at court, brought their case before the emperor, and after a long delay it was decided that a limited number of priests would be allowed to reside on the barren portions of the island. Matters went on in this way until the Ming dynasty, when the priests made an effort to get possession of the whole island. And they succeeded to that extent that they obtained an autograph letter from the emperor 萬曆 *Wan-lih*, 1573. This letter is cut in stone and carefully preserved, as a precious relique and an invaluable proof of the imperial favor.

The letter runs thus:—

In the 34th year of my governing all under heaven, having treated my officers with consideration, and the people with benignity, the country was at rest. The sacrifices to the gods of the hills and the streams I did not idly perform, nor did I add to the prescribed number, having a single aim, that my people should have peace, and that Heaven should be cognizant of my pure intentions. The empress mother having a most benevolent desire and a most intelligent wish to repair

noted places of worship so as to bring happiness to the people and prosperity to the country, I faithfully yielded to all her wishes and did not oppose one of her desires. She having heard that the principal temple in the South-Sea island of Pootoo, had been burned down, was troubled in her heart, and she formed the benevolent resolution of rebuilding it. I received her behests: and in her instructions she commanded that the people should not be taxed, neither should the public money be used for the purpose—thus she exhibited in private her love for the people and her regard for the country's welfare. I with dutiful reverence obeyed her; and thereupon I opened a private subscription list which I headed myself, and circulated among the officers of my palace, who also contributed according to their rank, to the work. I sent an officer to superintend the undertaking and in due time the work was done.

The Empress was greatly rejoiced on hearing of its completion and wrote an inscription with her own hand called 大明敕建護國永壽普陀禪寺 *Da-ming tsih-kyin wu-koh iung-yin, Pootoo jün-z.* “The country preserving, longevity bestowing temple, erected by the great Ming dynasty, at Pootoo.”

It is situated on a hill in the sea-girt island of Lah-gyiæ-Sæn, (Pootoo) the dwelling place of *Kwun shü-ing* and the theatro of her marvelous displays. The goddess 觀世音 *Kwun shü-ing*, is most penetrating. She lights up the four points of the compass, and the 100 localities with her 32 appearances. Her 14 virtues shine out everywhere. I have no words adequately to praise her. There are temples erected to her everywhere, but the sea is the principal place of her displays. Her merciful nature by which she saves the oppressed, mortals cannot fathom. Her qualities cannot be measured. Seen from afar she appears without limit. As we approach her, she is boundless! She helps mortals to cross the bitter sea of this world and to reach the shores of bliss on the opposite side. As to understanding the secrets of her nature, it is like the sea in its vastness. But all these who perform good works in secret, will certainly be rewarded openly, and they who in the imperial palace, ask for happiness, will have answers following as rapidly as the echo responds to the sound. The empress is still in the enjoyment of happiness. Heaven has rewarded her with longevity. I, having such distinguished blessings, and they are to be handed down to my descendants, while the country is also at peace, am truly in a happy condition. Neither are these good things accidental. They come about through the mysterious power and efficacious energy of Buddha. Oh! most august image. The ancients adored thee! The present worships thee! His doctrine is most sacred! Men dare not revile it. For this reason we see such a happy result as is to-day brought about.

Begun in the 30th year of my reign, 7th month, and the 27th day. Completed, in the 30th year, 3rd month, and 15th day. It is befitting that the foregoing facts, and sentiments be cut in stone, so as to hold forth to officers and people, the virtue and piety of the Empress, and they are worthy to be held in everlasting remembrance.

This letter practically settled the question as to the ownership of the island. And the priests, now feeling a greater degree of security, and being encouraged by the tokens of imperial favor went to work with more energy, and Buddhism begun to assume signs of outward prosperity from this date. But no sooner had the priests gained their ease against the fishermen and come into peaceful possession of the island, than they found new enemies more formidable and more dangerous than the fishermen. These enemies were pirates, who from the time that Buddhism began to show signs of life and prosperity, made frequent incursions upon the island, robbing its sanctuaries, and carrying away the clothing and money of the priests. The piratical inroads and the consequent robberies and injuries sustained by the temples and the priests are detailed at considerable length and with a good deal of minutia in the official history of the island. The Japanese are charged with some of these piratical inroads, but a good many of them are set down against the "*ong-mao-nying*, 紅毛人 (the red-haired men.)

I was not a little indignant on first hearing these charges brought against foreigners, by some of the resident priests, but on seeing them contained in a history of the island written by imperial authority I thought the matter was worthy of some investigation, and from what I have been able to learn of the character of the first Europeans who came to China as traders, I fear there is too much truth in the charges brought against them by the historian of Pootoo, and repeated in other quarters.

The Portuguese and the Dutch were the first of western nations who found their way to China for purposes of trade. There was a Portuguese Colony, established at Ningpo, as early as the year 1530.

This colony became famous for the extent of its trade with Japan the coasts of China and the nations of the west, but they were guilty also of acts of rapacity, piracy and oppression, which so incensed the people, that they rose against them, and murdered 800 Portuguese and burned thirty five ships and two junks which belonged to them. They are remembered with horror to this day, and there is no designation of western nations, that, awakens such mingled contempt and indignation in the breast of a Ningpo man as the title *Siao-li-song* 小呂宋. One of the practices charged against them was going into the country, seizing women and girls, and carrying them off aboard their

ships, and otherwise levying black mail upon the harmless country people.

At sea they were traders and pirates by turns. In fact most of the early Portuguese trading expeditions to China, acted in the double capacity of traders and pirates.

The most noted of these adventurers was Ferdinand Mendex Pinto, whose depredations and adventures are celebrated by Cervantes, and the dramatist Congreve. After his arrival in Chinese waters his fleet is said to have been plundered by Chinese pirates and on account of this he and his followers turned pirates themselves and for years he was the terror of the China sea from Chusan to Canton. He visited Ningpo with his piratical fleet, while the Portuguese settlement was still standing and the Portuguese account says, they were received with "great affection and Christian charity." "Prayers were offered up for them in the church, they were visited, and feasted by the richest and noblest of the settlers who assured them that the Chinese empire was in so unsettled a state that they might seize and plunder any great city along the coast without danger or difficulty." It was this man with his followers, who doubtless made frequent visits to Pootoo, and carried off their bronze urns, their bells, their clothing and valuables. That these pirates were foreigners is clear from an account of one of their expeditions where there is a ludicrous description of their efforts to get beef. A company of them came ashore, apparently in a peacable mood, and tried to communicate their wants to the priests, but failed. One large, fierce looking pirate then got down on all-fours, while his companions, fixed some protuberances to his head that looked like horns, and also contrived a caudal appendage, where upon he began to bellow like an ox. The priests at once knew that they wanted beef, which they supplied them. As the Portuguese are a black haired race, it is not easy to reconcile the application of the title *Ong-mao-nying* to them. This epithet was first applied to the early dutch traders, and as they were also early navigators of the China sea, having a flourishing settlement in Formosa, as early as 1620, it is not improbable that some of their fleets visited the Chusan archipelago and in their desperation to get beef, used violent measures to supply their wants, and I fear these dutch Christians were not satisfied with beef alone, but that their eyes also rested frequently upon some goodly Babylonish garment which, Achan like, they coveted.

THE STEALING OF THE BELL.

The native account tells of the carrying away of a large and costly bell, the gift of an emperor, by the red-haired-men, as follows. In the 4th year of 康熙 *Kan-hyi* (A. D. 1666), the red-haired-men, devasted the island of Pootoo, the great bell of the Fah-yü-z, (後寺

'Eo-2), they carried off to 咬唇叭國 *Kyiao-liu-pah-koh*, (perhaps, Formosa, or Loo-choo islands). While taking the bell from the ship to the shore, it all of a sudden, became unbearable in weight, fell on the ground, and sank out of sight into the earth. The thieves became frightened and fled, and the bell remained secreted in the earth for about 60 years.

A strange and plaintive sound was heard day and night about the place where the bell was buried, but no one of the people, knew what it was or where it came from.

It was regarded as haunted ground, and was avoided by the passers by. At length after more than 50 years, a courageous individual concluded he would dig into the earth, where the sound came from, and endeavor to find out what was the origin of it. He was rewarded by the discovery of this bell in perfect condition.

The then Abbot of the Fah-yü-z was a native of Foh-kyin, and his brother was magistrate at Amoy. While on a visit to Amoy, the Abbot heard of the unearthing of the bell, and recollects how the bell of his temple had been stolen by foreigners some 60 years before. He narrated these facts to his officer brother, who communicated them to his superior the vice-roy of Foh-kyin and Chih-kiang. This official sent a war junk and a complement of men to take the bell back to its original place.

By a happy coincidence, the day on which the bell was restored to its temple, a generous donation of money came from the emperor Yung-ch'ing, to repair the temple, so that the day of the restoration of the great bell, was a day of rejoicing throughout the whole island.

But the misdeeds of the first western traders to China, are in a good measure atoned for by the benefits which accrue to the country and especially to the sea coasts, from the superior knowledge, energy and power of the present western traders. However Pootoo may have been formerly devastated by the inroads of pirates, native or foreign, its complete exemption from such piratical inroads now, is owing entirely to the presence of foreign steamers, and foreign gunboats in Chinese waters. And it is a token of progress, as well as an interesting fact to know, that the intelligent Chinese recognize the great benefits that come to the nation, from peaceful seas and quiet harbors. It is not many years ago since a fleet of piratical junks came up this river and took possession of the city of Ningpo and held it until their demands for money were complied with. Such a thing could not be done now, and the reason is that foreign commerce has swept pirates from the Chinese waters and the merchant and the mariner can pursue their calling without fear.

The closing years of the Ming dynasty, were disastrous ones for

China. All the regular troops were engaged in war with the Tartars. Then the country was full of rebellions and revolts, which resulted finally in placing the present Tartar dynasty on the throne.

Roving banditti ravaged the country and plundered cities with impunity. All commerce was driven from the seas, and these were given up to pirates. During the period of disorder that intervened between the overthrow of the Ming, and the setting up of the present dynasty, all the temples at Pootoo were pillaged and burned, and the priests were scattered.

When the emperor Kang-hyi came to the throne (A. D. 1662), he wielded the sceptre of government with a vigorous and a skillful hand. He was especially noted for his religious toleration. He respected the religious convictions of all his subjects and was apparently equally well disposed toward all, but did not confine himself very closely to either. He called the Jesuit Missionaries around him, and gave money to build Catholic churches, so that the early Roman Catholic Missionaries claimed him as a convert. He showed special favor to Buddhist priests and gave large sums of money to build their temples.

His attention was early called to the state of desolation to which Pootoo had been reduced by pirates and robbers. In his autograph letter which I will presently read, he says, that on his tour of inspection throughout his domains, having arrived on the western borders of the Chih-kiang province, he sent an officer to Pootoo, to offer a solemn sacrifice to the idols, survey the place, and report to him the actual state of the case. Having heard the report of his officer, he sent money enough to rebuild the Tsiu-tsi-z, and the Fah-yü-z, now called the "前寺 *Zin-z* and the 後寺 *'Eo-z*" and sent officers to superintend the work. The glazed yellow tiles, which still constitute a conspicuous feature of these two temples, were brought from the ruined palace of the first Ming emperor at Nanking. When the work of rebuilding the two chief temples of the island was completed, the emperor graciously condescended to send an autograph letter, which is cut in stone and preserved with religious care in each of these temples.

KANG-HYI'S LETTER TO ZIN-Z AND 'EO-Z.

On examining Buddhist books, we find the name Pootoo, applied to three localities viz., *Eh-nch-teh-hih*, 厄忒忒黑 (probably some place in India), *T'eh-bah-t'eh* 忒白納 (Thibet) and this island in the southern sea. Formerly, on account of the distracted state of the country, pirates from the outside seas pillaged and burned most of the temples and monasteries on the sea coast.

"In the 22nd year of my reign, after I had quelled the insurrection in Tai-waen, the seas were forever afterwards at rest, (free from

pirates). Soon after this, the priests who for years had been refugees in other parts, begun to come back, and to look out the sites of their former dwellings. They cut down the grass, cleared the trees and the brush, and began to lay the foundations for their monasteries. I, in the course of my journey through my domains, came to the western boundary of the Chih-kiang province, and from there sent an officer to offer a solemn sacrifice, and I wrote an inscription to be put up over the main gate-way at the entrance to the island. I sent also money out of my own private treasury, to rebuild the temples and to beautify and adorn the surroundings. Whether it were a stick of timber, or a stone; whether a labourer's wages, or a messenger's expenses, not a cash of the peoples' money was used. In this I was influenced first by the Empress, my mother's commands, and second, I had regard to the happiness of the people.

The books which I have studied from my youth up are the classics, history, and those works which teach how to rectify the person, control the family, and govern the empire, and have had no time to devote to the abstract speculations of Buddhism, and therefore am unable to speak of its mysterious doctrines. But as the classics say "all good is summed up in the words *jing æ* 仁愛 ("love.") The doctrine of Buddha also aims at the good. The two agree, and as heaven delights in imparting life to all things, and in supporting them, actuated by the same disposition, the goddess of mercy delivers people from calamity. The two doctrines are not different.

I have now governed my country for more than 40 years and have labored to bring peace to the nation. The country is now at peace, but it is still to be regretted that the people are not as well off as I would desire them to be. Although those parts of the country that were formerly disaffected have all returned to their allegiance, still the hearts of the people have not all returned to the true way; one reason for this is to be found in the character of the seasons. One season the heavens are propitious, and we have a year of plenty, another season the heavens give no rain and there is a famine. This a matter that I day and night think about deeply, and I cannot throw it off from my heart. Hereafter, trusting to the energy of Buddha, and compassion of the goddess of mercy, perhaps we may have merciful clouds, seasonable rain, the sweet dew, and balmy winds, thus the country will have peace and prosperity and the people will have happiness and longevity. This is my constant desire which I wish to have engraved in stone and handed down for the information of future generations."

This is a remarkable document, as exhibiting the religious proclivities of Kang-hyi, and at the same time his catholic spirit

towards those of opposite views. He writes a letter for the Buddhists, but he is careful to let them know that his own preference is for the claims of Confucius.

He says, that having spent his time chiefly, from his youth in studying the classics and history in order to know how to govern himself, his family and the empire, he had no time to give to the study of the abstract doctrines of Buddha; but still he supposes that the general aim of Buddhism, is like that of the Confucian doctrine to make people good, and that being the case he is favorable towards it.

“Heaven has a kind and merciful disposition” he says “towards all created things, in giving them being and in maintaining them in existence.” He supposes that the disposition of the goddess of mercy, is something of the same nature, and if so he is favorable towards her.

But Kang-hyi's son, the emperor Yung-ching, took a very different course from his father in regard to religion. Suspecting the Jesuits of political designs, he early expelled them from his territory while he loaded the Buddhist priests with favors.

There are two autograph letters in the possession of the two main temples in Pootoo, from the emperor Yung-ching, in both of which he praises Buddhism to the skies. The resident priests say he made a visit to the island, but there is no account of it in the history. He sent large sums of money, to enlarge and adorn the temples which his father had rebuilt. He is commemorated on the island, by a small Indian looking pagoda, called *Ta-ts tah*, 太子塔 near the Zin-z.

But I must leave this part of my subject, and hasten to the remaining and more practical portion, viz., Modern Pootoo. Perhaps I have not made a happy division of my subject, and it may be more in imagination than in reality, but it has seemed to me that the Modern Pootoo is so different from the ancient, and even from that which was known to persons still living amongst us, that special attention should be called to this feature of the subject. This difference extends—(1), to the objects of worship on the island, and (2), to the present aspect of Buddhism.

It is worth enquiring into, what draws so many thousands of pilgrims yearly from all parts of the empire, to worship at the shrines of Pootoo. In a general way the answer may be given that they go to worship Buddha. But the vast majority of those devotees do not in reality go to worship Buddha, but the goddess of mercy. Pootoo is the home and sanctuary of this goddess, and it is the opinion of those who have studied the subject deeply, that the worship of Buddha, is all over China, being supplanted by the worship of Kwun-shü-ing. As the city of Ephesus was given over wholly, to the worship of the

great Diana; so Pootoo is almost entirely devoted to the worship of Kwun-ing bu-sah. At almost every turn on the island the traveller meets with some inscription telling of the virtues of Kwun-ing, and an account of Pootoo, without a sketch of its chief divinity, would be quite incomplete.

KWUN-SHÜ-ING (GODDESS OF MERCY.)

*A Chinese writer speaking of the three religions of China, Jü, Sih, Tao, Sæn-kyiao says, "In Buddhism no person holds so large a place in saving mankind as Kwun-shü-ing. In Taoism there is no person equal to Lu ch'en-yang. In Jü-kyiao there is no one to be compared with Confucius and Mencius."

In this extract Kwun-ing, is represented as more prominent in saving men than Buddha himself. Such is the modern development of Buddhism, and it is the Buddhism of to-day.

Kwun-ing was introduced into Indian Buddhism not long before the Christian era.

A modern change has taken place in the image of Kwun-ing. Down to the 12th century she was represented as a man.

In books of drawings and paintings, of the Tang and Sung dynasties, Kwun-ing is always a man. In later times it has become the custom to represent Kwun-ing as a woman. The popular taste seems to be rather in favor of a goddess than a god. The only reason for the change that we can see is that the attributes of mercy, and pity seem to be stronger in woman than in man. And thus the Buddhists have arrived, by a different process, at the same conclusion with Compte, the founder of the school of positive philosophy. The most common phrases applied to her, are "da-dz da-pe, kyiu-kw'u-kw'u naen." "Great mercy, great pity. Salvation from misery, salvation from woe." She may assume any one of 32 different shapes, and proceed to different parts of the world to convert people, or to save from danger or distress. Her peculiar delight is to save those that are in danger by the sea, and to bestow sons upon those who have no heirs. "Sung-ts Kwun-ing," "Son-bestowing goddess of mercy," is a very common designation of the goddess. As the goddess of sailors and sea-faring men, she seems to have become amalgamated with the "queen of heaven," and a prominent part of the worship at Pootoo, is by Foochow and Canton sailors, on their passage up and down the China sea, asking for fair winds and a prosperous voyage.

If we attempt to go farther back, and get at the origin of this god, all we can find out is that she is but a form of Buddha, coming into a world of suffering mankind in a position lower than Buddha, in order to come nearer to mortals and save them out of all their distresses.

* Records of Shanghai General Conference, p. 62.

MODERN POOTOO.

Modern Pootoo begins with the era of rebuilding, on a large and permanent scale, and this era has commenced within the last ten years.

While the fear of pirates hovered around the island, the priests were chary to bring forward their buried wealth and Buddhism appeared as dead. Now that merchant steamers are daily passing back and forth in sight of its shores, and gunboats, native and foreign make frequent visits to its waters, the fears of the priests have been quieted, and there is a simultaneous movement all over the island, to repair the old temples and to build new ones.

A distinguished American traveller a few years ago made the circuit of the globe, and on his return home published to the world that heathenism was dying out, for in all his journey he had not seen a new heathen temple going up. However this may be true of other heathen centres, it is not true of Pootoo. There, there are many new structures going up, and nearly all the old ones are undergoing repairs.

I have been so struck with this appearance of revival and activity that I have enquired of some of the oldest priests on the island, the cause, and all give the same reasons, viz., a sense of security that their buildings will not be burned nor their contents rifled, and this security and immunity from danger, is the result of foreign commerce and civilization, in driving pirates from the seas, and introducing the era of steam into Chinese waters.

This feeling of security extends also to the pilgrims who yearly flock to the sacred shrines of Pootoo. Priests and devotees from all parts of the empire may be found in some of the monasteries. They find their way from various points in the interior to some of the open ports, where they take steamers for Shanghai thence to Ningpo, where they take native boats to Pootoo.

A story is told of a distinguished statesman of Ningpo, which illustrates the difficulties and dangers, of a journey to Pootoo, in ancient times. In the time of the Sung dynasty, when the capital was at Hangchow, a famous statesman and prime minister, by the name of S mi-yün 史彌遠, a Ningpo man, was requested by his mother to fit out a boat and escort, for her to go to Pootoo to worship. The son being sensible of the risks attending such a journey, and at the same time not wishing to disobey his mother, contrived with a good deal of ingenuity and at great expense, to transform one of the islands in the Eastern lakes, into a miniature Pootoo. Here he made artificial grottoes, rocky headlands, spacious temples, and gave them all the historic names of Pootoo, and this place is now called *Siao Pootoo*.

Here he sent his mother to worship with a long retinue of attendants, who were all carefully instructed to keep up the delusion.

When the mother discovered the cheat, the son appeased her indignation by saying that he regarded her life of too much value, to be exposed to the risks of pirates, or the perils of the deep, attending a journey to Pootoo. This seemed to pacify the old lady, and the event is recorded in an old history of Ningpo, as an example of filial piety worthy to be transmitted to posterity.

THE GOVERNMENT OF THE ISLAND AND THE SOURCES OF ITS WEALTH.

The island is divided into two principalities under the management respectively of the Zin-z and the 'Eo-z, the two chief temples. Each temple is supreme in its own department. Questions affecting the whole island are decided by both. In all the temples and every principal monastey on the island, there is a head priest or abbot. In the mode of electing these head-priests, we have an exhibition of republican principles such as you would not expect among Buddhist priests. When the office of head-priest in any monastary or temple is vacant, all the head-men of the island are invited to the chief temple in whose diocese the vacaney exists.

A dinner is prepared and while seated around the festive board, the merits of the various nominees are discussed. A single negative invalidates a man for the office. Theoretically the two head-priest, have the power of life and death, but they never exercise it. There has been for many years, considerable friction between the priests and the civil authorities at Chusan. Years ago a band of robbers took up their quarters on the island, and the priests found it impossible to drive them away. They sent to the magistrate at Chusan, and he sent down a company of soldiers, who when the robbers were expelled, were quarted on the island, and the priests required to support them. This is continued to the present time, but instead of a whole company there are only five or six soldiers on the island at one time, the others being paper men for whom the Commandant draws pay and rations.

Another great source of annoyance to the priests is the establishment of a *li-kin* office on the island, a few years ago. This is a great grievance to them and a large source of revenue to the officials.

Formerly a couple of underlings were detailed from Chusan, and the proceeds of the squeezes, were sent to the Chusan magistrate. Since the revival of Buddhism at Pootoo, the place has become fat enough to support a "lao-yia" (petty mandarin), and his attendants, and there is now a separate mandarin appointed to the place, though he spends most of his time at Chusan.

There is now a tax levied on every boat that enters the harbor. 36 cash is the lowest, and 400 the highest tariff on boats. Besides all building material, fire-wood, rice, etc., have to pay a tax before they are landed. There is also a sum levied on each temple, according to the number of worshippers they have had during the year.

REVENUES OF THE ISLAND.

Pootoo is comfortably endowed, having several thousand *mow* of land on a large island to the south. From this they get rice sufficient for their use, and in good years they have a quantity to sell. They also get wood, and some building material from their estates. Each chief temple or monastery has a steward or financial agent, who attends to renting the land and gathering the crops.

The present type of Buddhism at Pootoo is a wide departure from the ancient and as some think more orthodox creed.

Originally the priests performed all the manual labor on the island. They cut the grass and the brush, held the plough, and carried the chairs of the worshippers. Now they will not touch those burdens with one of their fingers.

When I first visited the island there were a number of hermits then living there, some in dark and gloomy caves; some in crevices among the rocks, or under some over-hanging cliff, and some in straw covered huts. Now the straw huts have given place to comfortable little temples made of brick and mortar, and the caves in most places are changed into subterranean chapels.

The ambition now seems to be to put up an attractive place of worship on every hill top and under every green tree.

There are about 100 temples large and small on the island, and about 1000 priests.

Of the beauties of Pootoo, and its desirableness, as a summer resort, I hesitate to speak, both from conscious inability to do justice to its charms and for fear also that I might awaken expectations in the minds of some that would only end in disappointment, and therefore I can only recommend my audience to visit the island for themselves, and find out by practical experience the beauties of a place in regard to which there exists such a variety of opinions.

Some have returned from a summer at Pootoo, unbounded in their praises of its unrivalled beauties, and health-giving atmosphere, resolved upon an early visit the next season.

Others have left the island regretting that they ever came away from their comfortable homes, only to be annoyed by fleas and frightened by snakes, on this cheerless and monotonous island,

reminding us of the different memories awakened by the sea, in different persons :—

Two friends standing on the shore,
Behold not the self-same sea ;
They hear two voices in the roar,
Because of different memory.
To him whose hopes the sea hath drowned,
It moans the music of his wrong.
To him whose life with love is crowned
It breaks upon the beach in song.

Instead of a description of my own I will read a short poem by a native scholar, descriptive of the island, selected from a collection of poems, all setting forth the beauties of Pootoo.

In the south-east sea is an island,
It is a region of legends and wonders ;
The vast sea bears upon its breast
The wondrous land of Pootoo.
The merciful goddess here has her home,
Surrounded by numberless bu-sahs ;
The surrounding sea is measure less,
The hills mount up to heaven.
The divinity put forth his energy,
And the round lotus perfumed the air.
The dragon pays his daily salutations,
And shouts forth the foaming waves.
The enveloping spray obscures the hills,
The in-rushing waves shake the mountains.
The sky and earth commingle in the storm,
The rising sun sends his rays across the waves,
Boats are coming from the four quarters,
And others depart for the remote bounds.
They cut the huge waves as they go.
The extended sails yield to the wind.
They come to burn the costly incense ;
And to bring their gifts to the holy shrines.
Of yore the royal messengers brought gifts,
With banners and drums they were received.
Buddha 'tis true is speechless.
But the crowds come and go to do him homage,
And his fame is carried.
Beyond the encircling seas.
In the west there are holy men ;
They have come to dwell in the eastern sea,
I have made a flying visit here,
To worship at this ancient shrine,
And to snuff the fragrant lotus.

And I will close my lecture by reading a part of the "*Forest Hymn*" by Bryant, as strikingly and beautifully true when read under the shade of the patriarchal camphors, and gigantic oaks, of Pootoo, and describing far better than I can some phases of its beauties, and the feelings awakened by the grandeur of its scenery.

Father thy hand
Hath reared these venerable columns ; Thou
Didst weave this verdant roof, Thou didst look down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They, in thy sun
Budded, and shook their green leaves in thy breeze,
And shot towards heaven. The century-living crow,
Whose birth was in their tops, grew old and died
Among their branches, till at last they stood,

As now they stand, mossy and tall and dark ;
Fit shrine for humble worshipper to hold,
Communion with his Maker.

Thou hast not left
Thyself without a witness in these shades
Of thy perfections. Grandeur, strength, and grace,
Are here to speak of thee. This mighty-oak
By whose immovable stem I stand and seem
Almost annihilated ;—not a prince
In all that proud old world beyond the deep
E're wore his crown as loftily as he
Wears the green coronal of leaves with which
Thy hand has graced him ; nestled at his root,
Is beauty such as blooms not in the glare
Of the broad Sun. That delicate forest flower,
With scented breath, and look so like a smile ;
Seems as it issues from the shapless mould,
An emanation of the indwelling life ;
A visible taken of the upholding Love,
That are the soul of this wide universe.
My heart is avel within me when I think
Of the great miracle that still goes on,
In silence round me,—the perpetual work
Of thy creation, finished, yet renewed
Forever.

There have been holy men who hid themselves
Deep in the woody wilderness and gave
Their lives to thought and prayer 'till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them. And there have been holy men
Who deemed it were not well to pass life thus :
But let me often to these solitudes
Retire and in thy presence treasure
My feeble virtue. Here its enemies
The passions at thy plainer footsteps, shrink
And tremble and are still. Oh God when Thou
Dost scare the world with tempests ; set on fire
The heavens with falling thunderbolts, or fill
With all the waters of the firmament,
The swift dark whirl-wind that uproots the woods,
And drowns the villages ; when at thy call
Uprises the great deep and throws himself
Upon the continent and overwhelms
Its cities,—who forgets not at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by ?
Oh ! from these sternest aspects of thy face
Spare me and mine, nor let us need the wrath
Of the mad, unchained elements to teach
Who rules them. Be it ours to meditate
In these calm shades, thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives.

THE PLANTS OF THE BIBLE.

BY REV. R. H. GRAVES, M.D. *

(Continued from Vol. IX., p. 460).

NUTS.—*Egōz*.—Cant. vi., 11, only. *Botnîm*.—Gen. xlIII., 11, only.
These two Hebrew words are both translated by “nuts” in the Eng. Vers. The first, *Egōz*, is the *Juglans regia* or Walnut. The second, *Botnîm*, is the Pistachio nut (*Pistacia vera*).

The word in Canticles is variously translated in Chinese. Medh. renders it by 榛 “hazel,” Bridg. by “fruitgarden” and Scher. by 核桃, “walnuts,” correctly.

All render the word in Genesis by 橄子, which is the fruit of a species of yew (*Torreya nucifera*). Tatarinov writes 桃子. There is a species of Pistachia which grows in North China (*P. sinensis*), but I am not aware that the nuts are eaten. Some might prefer the Gingko-Japanese form of 銀果 *Yin Kwo*, “silver fruit”—called by the Chinese 銀杏, i.e. “silver almond” and 白果 i.e. “white fruit” which is also the fruit of a genus of the Taxineae—*Salisburya adiantifolia*. The kernels of the *Canarium (Pinela nigrum)*, which, like the Pistachia, is one of the Terebinthaceae, are much used in South China as a substitute for almonds, and are known as 橄核. We may however let the 橄子 stand, as all have used them in their translations and they convey the idea sufficiently well.

OAK.—*Elāh, él, élōn, əlan, allah, allōn.* “No less than six Hebrew words from the same root are rendered ‘Oak’ in our version.” Royle and Tristram follow Celsius in identifying *elāh* with the terebinth (*Pistachia terebinthus*). *Allōn* is uniformly rendered “Oak” in A. V. and no doubt refers to the evergreen oak of Palestine (*Quercus pseudo-coccifera*). *Élōn* is probably the deciduous oak of Bashan (*Q. argilops*). The Eng. Version sometimes wrongly translates “oak” by “plain.” For Chinese oaks see Fauvel:—China Rev. vi., 2.

All the translators render oak by 榆 (*Quercus sinensis* or *Q. castanaefol.*)

柞 (*Q. mongolica*) is another Chinese word for oak.

槲 is another word for a species of oak.

Another species of oak is the 槲 (*Q. serrata*? Wms.). He considers 槲 as the same, or akin.*

If the Chinese have distinctive names for the evergreen and deciduous oaks it would be well to try to keep the (probable) distinction in the Hebrew words, but if not we may keep to 榆, the word in present use.

OIL TREE.—*‘ētz shamen*.—(Neh. viii., 15; 1 Kings vi., 23; Is. xli., 19). Tristram takes this to be the Oleaster, (*Eleagnus angustifolia*), Haughton prefers the *Balanites Aegyptiaca*, (Smith’s Dict.), but Dr. Post (Am. Ed. Sm. Dict.) thinks the Pine (*Pinus pinea*) is meant.

All the translators have used different words in the different passages, 一油木, 橄欖 and 野橄欖. In view of the difference of

* Note. 榆 “the enduring tree.” Comp. Lat. *robur*, oak. Canton sound *lik*. Compare *lik*, an Arabic name for a species of Syrian oak, (Smith Dict. Am. Edition), and *ilex*, “holm oak.” Comp. 橄 *Cant. hok*, with Eng. “Oak.”

opinion as to the tree referred to, I think we had better follow the original and use 油木 ("oil tree") in all three passages.

OLIVE.—Heb. *Zait*, Gr. *ἔλαια*.—*passim*. This is the *Olea europaea*. The *olea fragrans* is common in China, but its fruit is not eaten. All translators have used 橄欖 as a translation. This is the *Canarium album*, commonly known as the Chinese olive on account of the resemblance of its fruit to that of the Olive. It is needless to say that it is a Terebinthinate tree of an entirely different order from the true Olive. We cannot do better however than to leave it as the representative of Olive.

WILD OLIVE.—*ἄγριελατος*—(Rom. xi., 17-24). This is not a distinct tree from the Olive, but refers to the suckers and seedlings of the Olive, which must be grafted in order to produce good fruit.

All translate rightly 野橄欖.

PALM.—*Tamar*, *ψούνιξ*. This is without doubt the *Phænix dactylifera*, or Date palm. Though dates, now the common food of the Arabs, were probably known to the Jews, it is singular that they are never mentioned in the Bible by name and only once alluded to (Cant. vii., 7). Here "clusters of grapes" in Eng. Vers. should be "its clusters of fruit," *i. e.* dates. Medhurst has followed E. V. wrongly, but Bridgman and the Mandarin version are right.

It is strange that both Bridgman and Medhurst have in every case translated palm by 枣 which is a serious mistake, and detracts from the force of many passages. Shereshevsky transfers the English or Latin 巴勒瑪. The only possible reason for using 枣 is the similarity of the fruit to dates and hence a vulgar name for the tree 波斯棗 or Persian jujube. But as the fruit is not mentioned in the Bible and the erect, beautiful, tall form of the tree is often alluded to, there is no reason to use 枣 *Zizyphus jujuba*, which is a tree of an entirely different family (Rhamnaceæ). I would suggest 棕 or perhaps better 桃根 (Chalmers writes 椰) species of *Caryota*.*

If any sound is imitated in Chinese we had better follow the Hebrew *tamar* and write 他馬 or 他馬珥 and preserve the similarity of sound to the personal name Tamar, (Gen. xxxviii., 6-30, &c.), and the geographical name (Ezek. xlvi., 19, &c.); or follow the Greek *phænix* and preserve the allusion in *Phænicia* 腓尼基.

I think however it is better to translate when possible, as it is in this case.

PINE.—Heb. *Tidhar*. *Tidhar* is derived from a root meaning "to revolve." It is used only in Is. xli., 19; and lx., 13. It is uncertain what tree is meant. Gesenius inclines to *ilex* or *holm-oak*.

* NOTE.—Bretschneider gives 無漏子 as Chinese for the *P. dactylif.* See Art. on Palms in *Chin. Recorder*; Feb. 1871, p. 265, &c.

Tristram to elm (*Ulmus campestris*). All object to pine. Medhurst has 桉 in the first passage and 柏 in the last. Sher. and Bridg. have 桉 in both. I would suggest 榆 Yü, Elm as the best rendering.

POMEGRANATE.—Heb. *Rimmón*.—(Numb. xx, 5; Deut. viii, 8 &c.) This is the *Punica granatum*. N. O. Myrtaceæ of botanists.

All translate rightly by 石榴. Tatarinov writes 世榴, and Porter Smith says 安石榴 is the proper name.

POPLAR.—Heb. *Libneh*.—(Gen. xxx, 37; Hos. iv, 13, only.) This is probably the Poplar, as translated in the Eng. Vers. (*Populus alba* or *p. euphratica*), Tristram. Balfour however prefers the Storax (*Styrax officinale*).

Bridg. translates by 木瓜 “quince,” and Medh. and Scheresch. by 楊 and 柳 “willow.”

Translate 桉 P. *tremula* (Porter Smith) or better 白楊 (Williams) aspen.

SHITTAH TREE. SHITTIM.—Heb. *Shittah-im*. The tree is mentioned once only (Is. xli, 19), but the wood frequently. There is no question of its being the Acacia. The *A. seyal* is probably the species meant. In Ex. iii, 2, the original is *sench* and is identified with *A. nilotica* by some.

All the translators render it by 皂莢木 which is the name applied to the *Gleditschia*, *A. concinna*, &c. This is near enough and is probably the best translation.

SPICERY.—Heb. *Nechòth*.—(Gen. xxxvii, 25: and xliii, 11 only) *Nakak* (2 Kings xx, 13: Js. xxxix, 2.)

Tristram conjectures this to be the “gum tragacanth” (*Astragalus tragacantha*) others suppose it to be the Storax (*Styrax officinale*).

All render by 香料 “fragrant substance,” following the Eng. Vers. except that Medh. uses 芬芳之品 “various kinds of fragrances” for *Nakah*. The word probably means some kind of gum, and perhaps 櫟膠 would be the best translation.

STACTE.—Heb. *Nataf*.—(Ex. xxx, 34 only.) The best authorities (Tristram, Ges.) consider this to be the gum of the Storax tree (*Styrax officinale*.)

The Chinese translators have not attempted to translate, but have merely transferred the Heb. or Greek sound, which is perhaps as well as we can do. The Chinese for Styrax in common with maples &c., is 櫟.

Rose Maloes (corrupted from Javanese *rasamala*) is identical with the liquid storax. This is called in Chinese 蘇合香 (Williams; Porter Smith). Bretschneider however considers 安息香 as rose maloes. It might do therefore to translate *nataf* by 蘇合香.

SYCAMINE.—συκάμινος.—(Luke xvii., 6, only). This is no doubt

the black mulberry (*Morus nigra*) and is correctly rendered 桑 in all the versions.

SYCAMORE.—Heb. *shiknim*, συκαιορεα.—(1 Chron. xxvii., 28, &c.). This is the *Ficus sycamorus* or fig-mulberry.

All translate by 桑 “mulberry,” except that the Mand. Vers. in one passage has 野無花果, “wild fig tree.” If this latter were always used it would be nearer the truth, for the tree is a fig and not a mulberry. However it seems to have been sometimes cultivated (1 Chron. xxvii., 28; Ps. LXXVIII., 47), and it might not be proper to apply the epithet “wild” to such a tree. Perhaps therefore 桑, had better be retained as sufficiently correct.

TEIL TREE, TEREBINTH.—Heb. *Elah*.—(Gen. xxxv., 4, &c.). The Hebrew *elah* is variously translated in the Eng. Vers.; sometimes “teil tree” (Is. vi., 13), again “elm” (Hos. iv., 13), again “oak” (Gen. xxxv., 4; Judg. vi., 11, &c.) and again Elah, or plain (1 Sam. xvii., 2, &c.). The Septuagint almost always translates by “terebinth.”

Bridg. and Shereschew. sometimes translate by 桂 “chestnut,” Medh. generally by 槟 “oak.” It would be well to use some word different from that for “oak” as the trees are distinct. Terebinth (*Pistachia terebinthus*) is with scarcely a doubt the tree referred to. There is a *Pistachia sinensis* in North China. Will some one there give us the Chinese name and a description of the tree?

THYINE WOOD.—ξυλον θυίνον.—(Rev. xviii., 12, only). This is the *Thuya articulata* or *Callitris quadrivalvis*, called *Citron wood* and closely allied to the *Lignum vitae*. Its resin in gum sandarach.

The translators render by 松 (Goddard) 香松 (Bridg.) and 杜松 (Medh.) Porter Smith says 芸香 is sandarac and Williams thinks it may be the resin of a *Callitris*. If so, it would be better to translate by 芸香木.

VINE. Heb. *Gephen*, αμπιλος.—(Gen. xl, 9, 10 *et passim*.) *Vitis vinifera* of botanists. All render by 葡萄, which is the proper word. In Canton however 葡萄 means the Rose-apple (*Eugenia jambos*) and 菩提 (*P'u t'i*) are the characters use for the vine.

WILLOW.—*Arâbim*.—(Leo. xxiii., 40 &c.) *Tzaphzaphah* (Ezek, xvii, 5 only.) There seems to be very little doubt but that the willow (*Salix babylonica*, and other *Salices*) that is denoted by these Hebrew words, for the modern Arabic names are nearly identical. Tristram however thinks the Oleander (*Nerium oleander*) may be referred to in the phrase “willows by the water-brooks.” All other authorities however think the willow is meant.

The Chinese translators have all used 柳 as the translation of *Arâbim*, and 楊柳 for *Tzaphzaphah* in Ezek. We cannot do better probably than to retain these renderings.

FROM KIUKIANG TO SHAOWU.

BY REV. J. E. WALKER.

OUR happiness and comfort in life depend not so much on what we have as what we think we ought to have; and it is surprising how well we can enjoy ourselves without ordinary comforts if we only make up our minds that we must. This is about the sum of our trip from Kiukiang to Shaowu. But as this may seem too vague I will give some particulars.

Our party consisted of Mrs. W., myself and our little girl four and a half years old. We also had with us a Shaowu helper who was familiar with the dialects of the region through which we were to pass. We took no servant, but bought cooked rice, and ourselves prepared such other things as we needed. We carried no fire arms, except a foot-stove. We left Kiukiang on the 3rd of last December, at about ten o'clock in the evening. But before starting we partook of one of those nice dinners which missionaries often, having only too few occasions, delight to prepare for their guests; which guests sometimes alas! repay them by going off and growling about how extravagantly the missionaries live. The A. M. E. Missionaries at Kiukiang, with whom we had been visiting a few days, kindly gave us the use of their yacht for so much of our journey as it was available. In fact they all "forgot for the time the animosities of sectarian disputes," (I quote in substance from a paper in *name* not far from the *Kingdom of Heaven*, on the famine relief work) and our stay with them was a very pleasant and profitable one.

Dropping down the river by moonlight, we woke up Wednesday morning at the mouth of the Po-yang lake. It being calm, we entered and moved slowly up the lake, and anchored for the night about ninety *li* from Kiukiang. During the night a fine breeze sprung up, and Thursday we went all day like a racer. The yacht is said to have been originally built for sporting, and is, some might think, too fine a craft for *doing good*, but one must not look a gift horse in the mouth. As we sailed swiftly up the beautiful lake it was very unlike the usual idea of missionary life. Only I had the dumb ague that day quite bad enough to keep me humble. That day we made about one hundred miles. A little afternoon as we were sailing along the left shore of the lake, we noticed on the right hand, a bank ten or twelve feet wide, barely rising above the water but extending as far ahead as we could see. As we raced along hour after hour, the bank gradually grew broader and higher till by sundown it afforded a site for the rude huts of a guard-station.

Friday we had a light wind and there was some current against us. The low flat expanse of land on either side had recently been under water and with the exception of wild water-fowls we saw few signs of life. At evening we came to a few rude shanties with mud and bamboo walls. The people stared and were silent, when I approached and spoke to them; but soon, finding they could understand me, they grew more friendly especially when I availed myself of a few points of resemblance between their dialect and that spoken at Shaowu.

Saturday about noon we past the first village we had seen on this side of the lake. At the sight of our foreign boat the people turned out *en masse*, and lined the bank with a broad band of blue surmounted by a narrow stripe of dirty yellow. A number of boys came down to the water's edge and followed the boat a short distance crying "ta 'kwei 'tsz." From this place onward we were in a thickly inhabited region. During the afternoon our boat stuck on a shallow, and soon a dozen lads collected and yelled in chorus "Kwei 'tsz h'e vi kwo" which perhaps meant *Ghosts! booh! begone!* Soon some men coming up stopped this, and gave us directions for finding deeper water.

We wished that day to reach She p'u (射舖) a large village where a native boat could be hired for further travel; but night overtook us twenty li below that place, and we anchored by a guard boat. The past year floods had done great injury to the crops and it became necessary to increase the number of guard boats to prevent robbery. That region of country seems to be exposed to floods not only from high water in its own rivers, but also from the back water of floods in the Yangtsz.

Sunday forenoon quite a crowd gathered around our boat. I talked with them in mandarin and they seemed to understand most of what I said; while I could catch a sentence now and then of their local dialect. Any one well up in the mandarin as spoken at Kiukiang would find it quite easy to acquaint himself with the local dialect of Nan-ch'ang and Fu-chen foo. The people were all quite civil.

Monday, Dec., 8th, we had a good wind but the river was so shallow and crooked that we made slow progress. About a mile below She p'u our boat came to a slight rapid too shallow for it to pass. A small boat passing by loaded with beans, took the helper, head boatman and myself up to the village, where after being for some time inspected by the curious crowd we were accosted by a boatman with whom, after the usual amount of talking about the price we struck a bargain. We moved on board his boat which took us up to the village and staid there the rest of the day. There was a crowd about the boat all the afternoon but they were not so intrusive as is apt to be the

case. Small books sold well: but testaments though offered very low, alarmed the purchasers by their size. They "could never read so big a book." There was one youth who spent the whole after-noon at the bow of the boat. Lean, sad-faced and skinny, he persistently yelled "*Mai-shu*," and as persistently refused to pay more than a fifth of the price asked. There was no malice, no sport in his look. He was probably a case of extremeativism, the higgle and haggle of all his ancestors, both "external and internal," being concentrated in him. With the fading light he left, but returned next morning and after working hard for some time, to my astonishment became discouraged and walked off. But as he turned away he said with a look of dawning intelligence on his face, "he really won't sell for less than he says."

Toward night the helper reported that proclamations in regard to the murder of an Englishman named *Ma-kia-li*, (Margery) had just been posted up. We thought at first that this had been done because of our coming; but we found these proclamations in most of the principal villages all the way to the Fuhkien border, and were told that they had just been sent out from the provincial city to all parts of the Province. We had heard at Kiukiang that the British Consul was just on the point of taking a tour to see if the Margery proclamations were posted up. They doubtless helped to smooth the way for us. Thus, we were generally called "*yang-jen*," instead of "*yang-kwei*;" and in most cases any one using the latter term would be corrected and told to say *yang-jen*. In one case, a man who wished to instruct his neighbors told them not to say "*kwei-tsز*" but "*i-jen*." I rather think that so far as the common people are concerned the issuing of these proclamations will do more good than the punishment of Margery's muderers. Had these been punished what would the people of the interior provinces ever have known about it. What the effect on the higher officials may be is quite another thing. But with us missionaries, it is of more importance to have the common people friendly and accessible, than to have the officials overawed, and I regard these proclamations as well suited to help open up the whole country to us.

The distance from *She pu* to *Kien ch'ang foo* is 360 li. We agreed with the boatman for \$6, and he said he could get us through in three days. But Tuesday morning he went off and did not return till the middle of the forenoon. He made up in part by traveling till very late in the evening. Wednesday, about 9 A. M., he stopped the boat at a large village, and after a long absence returned saying we would start immediately; then giving order to his men to take him on at some point ahead, he left again. But when we urged the men to

start they said the wind was too high. About 3 p. m. we started and went on for two hours. Then they tied up to the bank and staid till half-past 10 o'clock the next morning, when the captain who had spent the night at home five miles away, came, and we started on. Our helper remarked "you see how the river winds and crooks—the people here are just like their river." The inhabitants of that region seem like another race from the Foochow people. The Foochow boatmen can do nothing without a great noise and in pushing a boat up a rapid, will groan and shout as if in a death struggle. They rarely keep their mouth shut for a whole minute. Kiangsi boatmen, will toil for hours without even a grunt. We saw on the river many ducks and gulls also flocks of large herons in solemn array on the sand banks. Fish too were plenty; but of fishing cormorants we saw none, either wild or tame.

Friday, about 3 p. m. we came to Fu-cheu (撫洲) foo, we past under a stone-bridge of $12\frac{1}{2}$ arches and tied up for the night at a sand-bank away from all houses. We were along side of the priest's boat. It was in style a native boat roofed over, and had small glass windows with blinds in the side, comfortable but not extravagant. The boatman in charge of it told us it would take us two days more, with good wind to reach Kien ch'ang; also that \$4, would have been enough for our boat. That night we had a plain talk with our boatman. I was about to urge on him the justice of my docking him a dollar or two for delaying so, but the helper fore-stalled me and said it would be according to our *custom* to do so. One thing was made plain to him, he would be docked if he delayed any more. And on Saturday, though it was cold and windy with a drizzling rain, the boatmen worked well all day.

Sunday we spent at a small village. About noon, in spite of a slight rain with now and then a drop of hail, a crowd collected, first on the bank and then at the bow of the boat. After I had distributed some tracts, they asked me to have Mrs. W. and the little girl come out. I demurred but they said "it is truly a rare chance (*nan teh*) and we would be 'hi' 'hi teh,' 'hen.'" Finally I said, "if some aged woman will invite my wife I doubt not she will come out." Immediately a woman perhaps 50 years old, was helped to hobble down on board, and invited Mrs. W. to come up to the house and sit. We went, were duly quizzed and questioned, and then returned leaving them all in very good humor. Toward night a young man came on board, and asked for a hundred cash or so. His feet had this peculiarity, the big toes crossed under the second toes. The helper said this was due to the manner of dressing the foot, and showed that the man belonged originally to an aristocratic family, and had not

long been a bare footed vagabond. The boatman and helper quietly cross-questioned him till he virtually admitted that he was a thief; and then the boatman took him to the village elders.

This was our last day of unpleasant weather. Monday was cold but bright; the wind though light was favorable and we reached a place within twenty-five li of Kien ch'ang foo. Tuesday morning there was a heavy white frost, but the bright sun and a gentle breeze from the south soon warmed us up. The helper walked on ahead to engage chairs for us from Kien ch'ang to Shaowu, while we in the boat crawled along at the rate of a mile an hour. We were in a hilly region. To the South-west were mountains 1000 feet and over, in height, while in the dim haze beyond them rose a sharp peak, perhaps 3000, or 4000 feet high. About three miles below the city we passed a stone bridge of twenty three arches. Each arch was about 25 feet wide and 20 feet high in the clear. In this bridge, as in all others throughout that region, the arches were regularly built of hewn stones, and presented a fine appearance. We reached Kien ch'ang about sun down, passed a bridge of 17 arches, and tied up opposite the city. Just above us was another fine bridge with a large suburb clustered about its head. Our helper had found a friend who was well versed in travel between Kien ch'ang and Shaowu, and the often troublesome job of engaging chairs and coolies was easily arranged. The chair coolies were to have 2200 cash a man, and the luggage coolies 22 cash a pound, the distance to Shaowu being 320 li. Among the 11 men whom we employed only two used opium, just the reverse of what we generally find. It is said that while the people of Fu cheu care more for food than for clothes, the people of Kien ch'ang are a prouder race, and care more for their clothes than their food. Hence perhaps they are less addicted to opium than is usually the case. I should like to have some of those folks who think that opium does little harm, travel a few days with opium-smoking coolies, and than a few days with those who do not, it being understood that they themselves keep sober enough to know the difference between good and bad.

Our coolies were to start with us at 10 o'clock, but were an hour late. Being in a somewhat out of the way spot, we had comparative quiet at first, but gradually beholders increased in number. For some time they kept off from the boat, but at length one or two, then three or four came on to the bow, and then they began to crowd. After various futile efforts to clear the boat, I took the little girl in my arms and we all went on shore. Near by was a large house from which women came out and invited us in. We gladly consented, but found it most convenient to stand in the door where all could see well, but not

crowd around so much. Every body was good natured and we did not notice the least intentional rudeness. Looking down to the street leading out from the suburb, at the head of the bridge we could see the men coming by twos and threes all on the run. The crowd increased till I was wondering whereunto it would grow, when one of the chairs appeared in sight. It could not get to us, but we worked our way to it and Mrs. W. and the little girl seated themselves. The coolies had hard work to raise the chair or move it after it was up; but at last they got free and started off, while most of the crowd staid behind. I experienced quite a feeling of relief. I was able to follow on in a few moments, and after passing through the suburb came to the parade ground. Here I found Mrs. W.'s chair set down and one of her coolies fighting a man who had stopped them. An old woman and several men parted them, and on we went. At the left hand were soldiers practicing with fire arms. There was a brick wall to catch the bullets, still I remembered with slight uneasiness how wildly some Chinese soldiers can shoot. Soldiers and officers too, hurried across the grounds to look at us; and one officer wearing a crystal button and plume, bowed politely as we past. Once fairly away from the suburbs, we had a quiet time. Kiang-si chair coolies, are as unlike Foochow coolies, as are the boatmen. Foochow coolies are always talking, and cursing; but the men we had, trudged along in silence, with only an occasional word of direction from the front to the back bearer.

Just at twilight we came to a large village and put up at a rice shop. It was truly an earthly tabernacle. The partitions were of woven bamboo splints daubed on one side with mud. This had fallen off in places and left cracks better suiting the convenience of the crowd than ours. The floors were of native earth. It was as good as any at which we stopped. Numbers of curious gazers were coming and going all the evening, but with patience and the help of a foreign lantern to turn up or down at pleasure, we managed to eat,—don our night clothes, and retire. In this village as in many others, where I talked with the people, there were some who doubted my being a foreigner. In one place I heard a man loudly assert that I was a 'kia 'kwei. Often I was asked if I were not a Canton man. When I expressed some surprise to our helper, that a man quite above medium stature, with blue eyes, light brown hair and fair complexion, should be suspected of not being a foreigner, he said the current idea of a foreigner was a man with big, fierce eyes, rough beard and savage mien; and as I did not answer to this description and spoke like a Chinaman, the mere color of my eyes, &c., was over-looked.

Next morning we were off by sun-rise. At noon our luggage was behind and we dined wholly on native food. Some men followed us as we left the village, who proved to be Roman Catholics. They pressed us to return and spend the night, and when told that we were hurrying to reach Shaowu before the Sabbath they were pleased to find this was the same as their "Lords Day." About half-an-hour before sundown we came to a large village and put up for the night. We walked from end to end of the main street, sat and talked a while in one house, and then returning to the tavern had a quiet evening.

We were now 100 *li* from Kwang-tseh hien, and our coolies said we must reach there on Friday if we were going to get home on Saturday. They made an early start and did their best all day while we walked more than usual, and so we reached Kwang-tseh about sundown. We crossed the Kiang-si and Fuhkien border that day, about 10.30 A. M., at an elevation of 800 or 900, feet above the sea level. All the afternoon we were travelling toward a mountain at least three thousand feet high, and fantastic in shape. It would make a striking picture, but is hard to describe. We spent the night in a quiet suburb. One of the proprietors of the tavern seemed hardly at ease, and when I spoke to him in mandarin did not respond cordially. A few words of Shaowu colloquial thawed him out at once. Our luggage did not come up till we were about eating breakfast the next morning; but we were getting quite used to rice and greens, and hunger is a wonderful sauce.

Saturday the coolies seemed a little fagged, but Kwang-tseh, though called 80 *li* from Shaowu is really distant only about 60 *li*, and sun-down found us safely at home. It hardly seems as if we could be very enterprising, to take such a journey without getting up a single thrilling adventure; but what could we do with such a quiet good-natured people. Seriously when I was first moving my family to Shaowu, I was in doubt about the question of taking fire-arms. The incidental reading of Ezra 8th, 22nd, led me to act in the spirit of that passage. By the good hand of my God upon me, I have yet to meet with anything, in my own experience, which would lead me to change my mind. There are other missionaries of good sense and unquestionable faith, who think otherwise, and I would not presume to censure them. In such matters let every man be well persuaded in his own mind.

One's experience enjoyed on such trips as this is well worth recording. We enter a dirty village, are thronged by an odorous and curious crowd. Then we pass on up a mountain valley, and gradually all traces of man's work disappear till we come to the lonely summit of some ridge. Step aside from the road and you could imagine yourself in a boundless wilderness which man never trod before. All seems as quiet, as pure, as grand as if the first Sabbath of creation had never

been disturbed. How delicious it is! Then we see new beauty in the record of our Lord's transfiguration. Reading it there, how vivid how real it all seems.

MISSION TO THE WHOLE HEATHEN WORLD.

(Suggestion for the consideration of all who pray "thy kingdom come.")

THE immediate Evangelization of the world would do more to promote the happiness and well-being of mankind, than the solution of all existing political, financial, or scientific questions, for it is the reception of the Gospel of God that destroys, in man the cruel dominance of hatred, impurity and selfishness, and substitutes the joyful and beneficent reign of righteousness, love, and public spirit.

As, by the good providence of God, doors are now opened for us into nearly every part of the earth, it is a question whether the time has not come in which it would be practicable for some Christian men of state-man-like and organizing capacity, to prepare a feasible plan for a *Special Evangelizing Mission to the whole Heathen World*— say a *three years' mission*.

Travelling being now so greatly facilitated, it would certainly be possible to visit almost every tribe in the earth, and, if the Christians throughout the world were appealed to, a sufficient number of voluntary agents might be found to give, without salary, either one, two, or three years' labour. Some might also be able to pay their own expenses, but as many could not, a fund might be raised to defray travelling expenses, purchase Scriptures for circulation, medicines, etc.

Such a Mission, preaching Christ only, and interfering with no ecclesiastical questions, would help the work of all our Missionary organizations, whose co-operation it would seek, and whose further progress it would pioneer, and might expect the good-will and countenance of Christians of all denominations, and of the best men of every nation.

It would be no small collateral advantage to have the Christian Church throughout the world, avowedly and evidently engaged in a common enterprize; and probably the attention of many in nominally Christian lands would be drawn to the power and importance of the Gospel of God, when it was known that, among the multitudes who would feel it a privilege to endorse and further its proclamation, so many men in every walk of life, and of varying nationalities, foremost in intelligence, culture, and moral worth, not only themselves personally received it, but also were united in recognizing it as the Great Remedy for moral evil among men.

To make it quite evident that the object of the preachers was neither political nor ecclesiastical, but purely for the promotion of the

glory of God and the well-being of men, some such a summary of their message as the following might be printed in all languages for distribution among peoples and rulers :—

1.—The Lord Jesus is alive and present, All-seeing, All-hearing, All-mighty.

2.—He is infinitely pure, gracious, loving and compassionate.

3.—He once died to put away our sins, and lives to freely pardon and deliver.

4.—He can relieve any man from a guilty conscience and any other burden.

5.—He can free men from the dominion of any and every vice, cirme, and sin, and from the slavery of drink, opium, etc.

6.—Upon all who will give themselves up, soul and body, to Him, He will bestow the Holy Spirit, that they may be filled with love, joy, purity, and goodness.

7.—He will do these things at once for those who will renounce all their sins, and entrust themselves to Him.

8.—God invites and commands every hearer to receive this Gospel of Christ, and to make it known to all around.

The Messengers of these glad tidings might be men or women, the qualifications absolutely necessary being, (1) That they should be able to bear unequivocal testimony to Christ's power to do these things *from their own personal experience*; and (2) that for wisdom and strength for their work they should be continuously trusting in the Lord Jesus, as the "Baptizer with the Holy Christ," for that indispensable anointing.

It would, of course, be a great advantage if all the missionaries obtained some medical knowledge, and carried with them some of the remedies most useful in the several localities they were to visit, as "healing the sick" not only confers direct benefit, but frequently opens the way for the missionary by furnishing an easily understood evidence of his good will.

It could be explained to all Chiefs, Rulers, and Magistrates, in heathen lands, that it would be greatly to their advantage to promote the objects of the Mission, as the people who receive Christ, abandon murder, theft, sedition, drunkenness, and all practices and principles opposed to the welfare of individuals and communities, and therefore necessarily become better men and better subjects.

It might be advantageous if expressions of approval of the objects of the Mission were elicited from potentates and notables who sympathized with it, both in the Countries from which the preachers came and to which they went.

Finally, is it not important that all who love the Kingdom of

God should pray perseveringly and definitely, that the Church universal should be awakened to consecration of themselves to God, and to their privilege and duty of "asking and receiving" that promised Infilling of the Spirit which will fit them for their divine mission of exhibiting the character and moral glory of Christ, and preaching His gospel to the world.

May Christian men everywhere place themselves, their talents and their wealth, at the disposal of God, with the earnest prayer "Lord what wilt Thou have me" to do and *be* that I may further this Thine own work in the earth.

Practical suggestions and expressions of willingness to aid such a movement will be welcomed and may be addressed to

192, OXFORD STREET, LONDON, ENG.
18th December, 1879.

THOMAS D. MARSHALL.

STANLEY'S INTERVIEWS WITH MTESA.

(From *Missionary Herald*, January, 1879).

"SINCE the 5th of April, I had enjoyed ten interviews with Mtesa, and during all I had taken occasion to introduce topics which would lead up to the subject of Christianity. Nothing occurred in my presence but I contrived to turn it towards effecting that which had become an object with me, namely, his conversion. There was no attempt made to confuse him with the details of any particular doctrine. I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man's disguise, He was seized and crucified by wicked people who scorned his divinity, and yet out of his great love for them, while yet suffering on the cross, He asked his great Father to forgive them. I showed the difference in character between him whom white men love to adore, and Mohammed, whom the Arabs revere; how Jesus endeavored to teach mankind that we should love all men, excepting none, while Mohammed taught his followers that the slaying of the pagan and the unbeliever was an act that merited Paradise. I left it to Mtesa and his chiefs to decide which was the worthier character." Many conversations followed. In September, at a great council of chiefs, it was decided to renounce Islamism for Christianity. "When I think," said Mtesa, "that the Arabs and the white men do as they are taught, I say that the white men are greatly superior to the Arabs, and I think, therefore, that their book must be a better book than Mohammed's." "Stamlee," said Mtesa to me, "Say to the white people, when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live." Vol. I., pp. 202, 324.

THE TREATIES AND RELIGIOUS FREEDOM.

BY REV. W. A. ASHMORE, D.D.

IT is not amiss to have an occasional restatement of the doctrine of "Religious Liberty," or what is known by such other designations as "Soul Liberty," "Freedom of Conscience," and "Right of Opinion."

Two expressions selected from among many in the Apostle Paul's writings may be taken as a summary of the great claim of Religious Liberty; the right to one's own personal convictions on the one hand, and the denial of the right of any human being to interfere with them on the other hand, "For why is my liberty judged of another man's conscience?" "But them that are without, God judgeth." Then if God is their judge, others must not usurp His office.

According to this teaching the human conscience is free; no man may put bands upon it; no man may call his neighbor to account for his religious opinions. He has no authority to force that neighbor to believe either one thing or another. He has no right to use any physical, any political, any civil, or any pecuniary agency to compel conformity on the one hand, or punish dissent on the other. An attempt to use any such agency for such a purpose, is religious arrogance on the one hand and religious tyranny on the other. If a man's religious sentiments materialize themselves into actions which infringe upon his neighbor's rights, then his neighbor may take cognizance of them in self-defence; but so long as opinions remain opinions, they are a matter between the man himself and his God.

Saying this is very far from asserting that a man is not responsible to some one for his faith; and very far from implying that beliefs are in themselves destitute of a moral character. A man's belief on religious subjects has in it the essential essence of moral character. It is the chyle from which in due time will be made all the bones and muscles and nerves of the inner self-hood. As is the chyle, so will be the blood. As is the blood, so will be the man. As is a man's belief, so in coming time will be the man himself. That a man is properly responsible for his faith to some one, is obvious from the fact that faith has a moral character of its own; a moral outcome of its own; and, in its continuance, if not its incipience, a voluntariness of its own. We are not therefore denying the fact of responsibility. We are denying that conscience can be arraigned for its beliefs before any human tribunal, whether consisting of one man or any plurality of men; while we do affirm that every man is responsible for his faith at a divine tribunal, and at a divine tribunal only.

This view does not ignore ecclesiastical *rights*; but it would interfere with ecclesiastical *assumptions*. It recognises a legitimate sphere for ecclesiastical authority, and upholds its maintenance within that sphere, but it defines also limits, to go beyond which is an abuse. An ecclesiastical organization has a right to prescribe its conditions of membership. It has a right to pass spiritual judgment upon such as are voluntary members of its communion. It has no right over any one until his own voluntary acceptance of its creed and its usages bring him under its spiritual jurisdiction. When a man becomes an applicant for membership, it may pronounce upon his qualification for admission. Should there be occasion for it while he is in its communion, it may pass judgment upon the man's conformity or non-conformity to its standards of truth. If it so deems wise, it can withdraw from him the hand of fellowship. But just there its authority ends. "Wherefore, put away from yourselves that wicked person." As soon as the offender is "put away," then his responsibility to them is also at an end. Thenceforward he is amenable to Him who is Lord of the conscience, and to Him alone.

Freedom of Religious Thought is attended with a cognate freedom of Religious Utterance, without which it would be of little practical value. A man may therefore give expression to his opinions on religious subjects, let these opinions be what they may, without molestation from his neighbors, who, in turn, are using the same privilege for themselves. And therefore we uphold the liberty in every land, of the pagan to advance his ideas, of the mussulman to declare his views, of the skeptic to proclaim his sentiments, and of the Christian to promulgate his faith.

Let it be observed, we are not saying that all these adherents of different beliefs are equally right. But all men have the same liberty of speech; and all men are accountable alike to God for the way in which that liberty is exercised.

But is there no limitation to this freedom of utterance? Certainly there is; and a power to limit is placed in human hands. Other men also have rights besides the free-speaking man. It is their privilege to maintain their rights, just as he maintains his. Freedom of utterance must be exercised with due respect to the rights of other people. Men may advocate their peculiar religious opinions; but every man must have respect to times and places and circumstances in doing so. The writer is one of those who would not preach in a heathen temple without the consent of those who have the right to open and shut its doors. Society may protect itself against any so-called religious teaching which is demoralizing; but when it does interpose it must base its action upon its right of self protection against

infringement, and not upon any right which society, any more than an individual, may have to say what men shall be allowed to utter on the subject of religion.

The Foreign Treaties made with China, in what are known as the toleration clauses, take high ground in accordance with these broad and catholic principles. It has been alleged that these clauses are inserted to give undue favor to Christianity. Not so do we understand them. Their function is not promotive of the success of any one faith, but preventive of the persecution of every faith. All classes of religionists—whether Buddhists, Confucianists, Jews, Parsees, Mohammedans, Liberals, Skeptics, or Christians—are equally interested in the “toleration” principle. No persecution for opinions’ sake! All that truth should demand is, a fair field and no favor. All that Christian Missions ask is, not government patronage nor official favor, but simply “*hands off!*” Let Christian doctrine, like every other doctrine, take its chances, and stand or fall upon its own merits. We believe here in the survival of the fittest. If anything can prove itself better fitted than Christianity to survive, then let it survive. What Elijah said to the priests of Baal is what missionaries say to-day, “*If Jehovah be God, follow Him; but if Baal be God, then follow him.*” The real intent of all such clauses is to give all doctrines an equal chance. It is true that in the Chinese treaties the Protestant and Roman Catholic forms of religion are specified by name. That is because toleration was denied them. An equal chance with all other faiths was not given them. It was not right that they should be singled out, and put under a ban. The treaties demanded, not that Christianity should be aided, but that the ban should be removed. On the other hand, by parity of treatment, in the Treaty of Washington it is “further agreed that Chinese subjects in the United States shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship.” The two stipulations are the expression of one concrete sentiment, “*No persecution for opinions’ sake.*”

Neither is the insertion of such a clause a trespass upon national rights. It is not the abrogation of a national right, but it is the assertion of a personal and universal right. A man’s house is his castle, but lordship within it does not include the right to commit a crime there. A father is head in his own family, but headship does not involve a right to maltreat and maim the bodies of his children. If the man in his “castle,” or the father in his family, is committing a crime, any of his neighbors may step in by virtue of a higher law of right, and order him to desist. In like manner, there are limitations to the rights of Governments over their subjects. No Government

can exhibit a warrant for dominating the religious beliefs of its people. The treaties therefore do not extort from China the relinquishment of a conceded right. They ask that China shall, along with other nations, recognise the common rights of all mankind. In the commercial portions of her treaties, China does concede much that is rightfully her own; as do all nations when they make treaties; but in the religious liberty article she surrenders no right ever lawfully possessed. She simply agrees not to usurp what does not belong to her, just as other nations have agreed before her not to do. She agrees not to allow her people to persecute for opinions' sake, just as other nations do not allow their people to persecute for opinions' sake. In case China does violate these rights of humanity, then any nation, able to do so, may demand in the name of humanity that the persecution shall cease. This would not be improper, even if no treaty existed; but when the treaty is taken into account such action is eminently justifiable. Nations may be compelled to consider expediency before interposing; but the *right* to do so can no more be called in question than can that of a neighbor to rush into a man's "castle," and stop a savage father from breaking the bones of his children, or murdering his wife, or setting his house on fire. The neighbor who does thus rush in to protect the wronged and helpless does not apologize. To profess hesitation on the score of delicacy and conscientiousness is merely a display of addled virtue.

To come now to a practical use of these thoughts.

We are among those who think that the insertion of a religious freedom clause in a treaty is eminently just and fair to all, and that all foreign residents in China of any religion, or of no religion, should insist upon the maintenance of the principles involved. As Protestant Missionaries, we ask nothing that we are not willing to concede, we ask nothing for ourselves that we are not ready to insist upon being granted to others. We ask no favor beyond what is possessed by others; we only ask that the fact of our being Christians should not cause us to be treated worse than other people are.

While entertaining these convictions, we further believe that as a matter of expediency the treaty clauses should be appealed to only in extreme cases. It is not conducive to the best interests of our churches to have the members frequenting Consular offices. It is not promotive of the relations that ought to exist between them and their own officials. It is not to be wondered at that the latter should view appeals to consular authority with a jealous eye, and should in consequence often cherish an ill concealed grudge, soon to break out when occasion favors. It is no part of our mission to denationalize our converts. Chinese they are, and Chinese we expect them to

shield remain but the treaty to cover the oppressed, its refuge certainly remain. On that account, even when they are seeking protection against persecution, we ourselves do not encourage our members to ask for Consular aid. There is for them a more excellent way. Nor would we favor their making appeals to the treaties with foreign nations, as a reason why they should enjoy liberty of worship. The true ground on which to base their appeals is that they themselves are law abiding subjects, that they pay their taxes, that they conform to the laws, that they live uprightly, and are quiet and peaceable in their habits; and therefore they have a right to demand from their own magistrates this protection from persecution that is accorded to other people. Let the native Christians take this high and unassailable ground, and sooner or later they will make themselves heard. The day is not far distant when the more intelligent officials of China will see that they cannot afford to set at nought the natural rights of a portion of their population so rapidly increasing in numbers and influence as the Christians are.

If the Mandarins give heed to the just appeals thus made, although there may be baffling and neglect for a time, the victory, when it does come, will be the more valuable from its not having been achieved by Consular despatches.

But if they refuse, as will often be the case, and especially if there is reason to suspect official connivance at persecution, the time when foreign protest can be made will then have arrived; and it ought to be made with all the weight of public opinion, and all the vigor of diplomatic authority. The subject will then be in a condition in which it can be wisely and safely handled. The persistent neglect of the Chinese officials will render plain the path to be pursued by foreign officials. Unfortunately, as we think, in many cases hitherto, the initial step seeking for redress in persecution has come from the Consulate. The first knowledge of the evil has reached the Yamun through the Consulate, carrying with it an appearance of slight by their own subjects, and of premature and needless intervention by the Consul. The whole matter assumes another appearance if the initial is taken by the converts themselves at their own Yamuns, and appeal made to treaty stipulations only when their own magistrates refuse or neglect to give consideration. The diplomatic agent has then the highest vantage ground, and from it he may press home great principles with tremendous effect. The higher officials of the Empire should have it forced upon their attention, until they give heed to it, that their subordinates refuse a hearing to their own people; that as a consequence these people are appealing to foreign Consuls for the protection that is denied them at their own Yamuns. If no other

shall not be denied them. If that is distasteful to the high officials, then let them compel their subordinates to do their duty, and thus render appeals to Consular intervention less frequent and less needful. It is no oppression to China to ask from her rulers that which her subjects are so ready to avail themselves of in other lands. In Hong-kong, in Singapore, in Penang, in Australia, in San Francisco, the law draws its protecting arm as firmly around the Buddhist Shrine, and the Cloister of the Bonze, as it does around the Cathedral Pile and the Palace of the Bishop. It is not a wrong to insist upon "Reciprocity." It is a ridiculous anomaly in treaty making, as well as in ethics, when provision is made for one side to introduce a given thing, and arrangements made to punish the other side for receiving that thing. Christianity is not a crime on the face of the earth;—missionaries did not commit a crime when they brought it here; the treaties did not legalize a crime when they recognized it. Neither should city rabbles, or cliques of the literati, or petty officials, be conceded the coveted privilege of treating it as a crime.

A Petitionary Statement.

* Relative to the beating of a Chinese Christian, and refusal of of the Phau Thai Magistrate, *Kim*, to make inspection or hear the complaint presented.

In the matter of worshipping Gods and Spirits, it is well known that the Government of China, and the Government of the United States have a like opinion, and a similar usage. The Civil Ruler is appointed to administer the laws of the realm, and to enforce order and obedience among the people in the present world. All questions of religion worship are left for each man to decide for himself, just as he is permitted to choose for himself whether he will eat one kind of food rather than another.

According, it is demanded in this life of every man that he should be upright and honest in his dealings, that he shall pay his taxes and conform to the laws of the land, and that he shall live peaceably, and avoid making any kind of disturbance. So long as he does these things, it is not a matter of concern to the magistrate whether the man believe in *hwang chui* or do not believe in *hwang chui*; whether he accepts the doctrine of Buddha, or the doctrine of Jesus; or whether

* The above communication, though nominally addressed to the U. S. Consular Agent, at Swatow, by one of the American Missionaries at that port, was really intended for the Tao-tai of that Department, who was duly supplied with a translation of it, by which we sincerely hope he will be enlightened and benefited. The result will be looked for with interest. We hope that it will be duly reported for the benefit of our readers.—ED. CHINESE RECORDER.

he worship *Gek Wang Siang Ti*, or Jehovah Siang Ti. The officials themselves will not disturb the man, nor will they allow his neighbors to disturb him and force him to pay money for any kind of religious worship he does not believe in ; for why should the man who worships *Gek Wang Siang Ti*, oppress the man who worships Jehovah Siang Ti, so long as both pay their taxes alike ? But if any man does not obey the laws and pay his taxes, then he is liable to punishment no matter what religion he may believe in. There is one treatment for the Buddhist and the Christian. Neither one is responsible more, and neither one less than the other.

Such being the sentiment and usage of the two nations, treaties have been made in conformity thereto.

In the Treaty of Tientsin, Oct., 24th, it is stipulated that "those who quietly profess and teach the doctrines of Christianity shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teach and practise the principles of Christianity shall in no case be interfered with or molested."

And in the Treaty of Washington, Art. 4th, it is further agreed that citizens of the United States in China, of every religious persuasion, and Chinese subjects in the United States, shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either country.

Manifestly, these treaty stipulations are reasonable and just. If they are not adhered to, then in villages where the worshippers of *Gek Wang Siang Ti* are numerous and powerful, they will oppress the worshippers of Jehovah Siang Ti, and extort money from them to assist in theatrical shows in honor of the local divinities. And should such things take place, there will be no good reason for the worshippers of *Gek Wang Siang Ti* to put forward, why the followers of Jehovah Siang Ti should not retaliate, in places where the latter are numerous and powerful, and in turn compel the former to contribute to the support of chapels. In neither case would such a course be right. There would be no end to quarrelling and litigation. Furthermore, if those who enter the doctrine of Jesus in China are not allowed religious liberty, then how shall religious liberty be claimed for the Chinese who are living in the United States and in other lands of the West ?

Having foreseen all this, and being desirous of guarding against the evils of intolerance in religion, the six Boards at Pekin have sent instruction to the viceroys, and the viceroys to the Thau Thai, that all persons alike shall be protected from persecution on account of religion

by their neighbors. Christians shall not be molested because they have entered the doctrine. They must pay their taxes the same as others; and when they have business at the Yamuns they shall prepare their petitions, and pay the customary fees, the same as others. But they shall not be compelled by their neighbors to make contribution to carry on processions and make theatrical displays in honor of the Gods they do not worship,

Notwithstanding the commands of the Six Boards are thus explicit, and notwithstanding, as is well known, instructions have been sent to the Thau Thai, yet it is true that in many towns and villages of the Department of Tie Chiu, Christians are forced to pay money constantly at the festivals and on the birth-days of the Gods.

Just now a case of great aggravation has arisen. At the Village of, in the district of Khet Ine, a woman named Gō-teng and her son became worshippers of Jehovah Siang Ti. As is the custom with such, she prayed morning and evening that Jehovah would bless and preserve. One day, while praying, her husband's younger brother came in, and seeing her praying, he seized a club and beat her cruelly over the knees and ankles. Soon the ankles swelled, and she became unable to walk. She did not improve, and eight days afterward a foreign physician visited her, and told her she must not attempt to use her feet for a month or six weeks. She continued to suffer great pain, and it is not yet known what may be the issue.

Under such circumstances, there was great indignation among those who heard of the beating. The woman's husband is dead; the chief men of the village did not care to offend the youngest brother, so she was driven to come among those who also were converts. It was then asked what should be done. Some advised to make an appeal to the foreign Consul, as this was a manifest violation of the treaty, as well as a disregard of the five relations. Others said, refer the matter at once to the Thau Thai, and beseech him to order an investigation. Whilst thus discussing the matter, the Missionary came among them and gave them his advice. He said, "No! Do not go to the foreign Consul. You are Chinese, and you should appeal to your own rulers, and not to the rulers of other nations." And further, "Do not yet think of troubling the Thau Thai, for there are subordinate magistrates whom the Thau Thai has deputed to attend to all such cases.

They all agreed that this advice of the Missionary was good. The next day they prepared a petition, and also the usual entrance fee at the Yamun. They took also the woman in a chair, and proceeded to the Yamun of the Phan Thai magistrate, whose name is Kim. The magistrate refused to make examination of the wounded feet, and refused to receive the petition they presented. Instead thereof, he

told them to go away ; if they wanted redress, to go and seek it of the foreign teacher, for he would not adjudicate the cases of any persons who had entered the doctrine.

What is to be done next in such a case as this ? When parents drive their own children out into the storm, what wonder if they run into the neighbors' houses for shelter ? Behold what a condition of things is here ! On the one hand, here is the Missionary dissuading the converts from seeking Consular aid, and urging them to seek the protection of their own laws. And here, on the other hand, is a magistrate who drives away his own people, and bids them go and seek from foreigners that justice which he denies them. If the Father would give rice to his own child, his child would not go begging up and down the streets. If the Father spurns his own child from his door, who shall blame the neighbors for opening their doors to him ? If the magistrates would hear the just complaints of the Christians, just as they hear the complaints of Buddhists or those of any other teaching, there would no longer be a reason for running to the foreign Consul. Neither would there be any more an occasion for the foreign Consuls to intervene in religious matters, which indeed they do not desire to do, and which is really alien to their office. If now appeals have to be made through the Consuls to the higher officials, let it be clearly understood that such magistrates as *Kim*, by their hostility and inefficiency, are the actual cause of it.

I have therefore to ask that two things may be done to promote good will, to insure justice, and prevent evil.

(1) That the Thau Thai be respectfully asked to order the local magistrate to give a hearing to cases that are properly presented ; and especially at this time that the Phan Thai magistrate, *Kim*, be instructed to regard the provisions of the treaty, and cause the man at Nam Leng to be punished for beating the woman.

(2) That the Thau Thai be further respectfully asked to issue proclamations notifying the villagers that no sect shall extort money from the followers of any other religion, to pay the expenses of processions and of theatrical displays in honor of divinities not worshipped by them.

I have the honor to be,
Sir,
Your obedient Servant.

Correspondence.

Letter from Bangkok.

DEAR SIR,—

We are now enjoying a visit from the Rev. William Young, of Singapore. Yesterday he preached to our Chinese people at Wat Kóh chapel, with all the idiomatic excellence and tonal accuracy which distinguished his preaching when we heard him in China, years ago. In the afternoon he gave us a good sermon in the English chapel. Mr. Young has been in missionary service for the Chinese more than forty years. He began his work in connection with Dr. Medhurst in Batavia, when he met Lyman and Munson before they made that fatal plunge among the cannibals of Sumatra, in 1834. When the London Missionary Society removed their Chinese speaking missionaries from the straits, in 1842, Mr. Young went with Medhurst, Dyer and the Stronachs to China. He labored at Amoy for seven years, when the health of his family induced him to remove to Australia, where he was employed for twenty years in the superintendency of the mission among the Chinese emigrants, having as his helpers some native preacher's from Hongkong. About four years ago, at the earnest solicitation of the Rev. Mr. Keasberry, he came to Singapore, and since the death of that devoted servant of God, Mr. Young has ministered to his church gathered by nearly forty years toil from the Malay speaking people, composed of Mahomedans and descendants of Chinese. He has also had the care of a Chinese church under the preaching of a Chinese catechist, also the superintendence of the Chinese Government schools, and latterly the personal instruction in Chinese of the young men from England, who are looking to a position under the colonial government at Singapore.

We have had the pleasure of introducing Mr. Young to our Missionary associates, to the Government School, lately opened by the King, under the charge of Rev. Mr. MacFarland; the boys School, under the care of Rev. Mr. and Mrs. Macaulay, the girls school, under the instruction of Mrs. Fan Dyke and Miss Caldwell, and the Mission School, in charge of Mrs. Smith. We have also introduced Mr. Young to some of our buildings of note, such as the King's Palace, and the temples, among which are *Wat Po*, with an idol 176 feet in length, and in the beautiful proportions of a human form in a semi-reclining posture, overlaid with gold; and *Wat Prah Keo*, in which are deposited the emerald idol, some images said to be of fine gold, with jewels, and precious stones of immense value. The door-keeper as usual received a small fee for opening the door, and pointing out the objects of interest. This visit of Mr. Young has afforded us a rare treat of social converse, while talking over the persons and places with which we were both familiar long ago. Among the Missionaries of mutual acquaintance in those days, were Bridgman, Abeel, Medhurst, Dyer,

Doty, Pohlman, Shuch, Roberts, Burns, Lowrie, and others who have also gone up to the companionship of Carey, Ward and Marshman, Judson, Wade and Comstock, Morrison, Milne, Goddard, with Jones, Reed and Slafter, and the ancient worthies, Enoch, Abraham and Elijah. Among those still living with whom he had personal acquaintance, he mentions, Dr. Talmage, of Amoy; Chalmers, of Canton; and Brown and Hepburn, of Yokohama.

WILLIAM DEAN.

BANGKOK, 3rd March, 1879.

The Family Sayings of Confucius.

DEAR SIR,—

It was with considerable satisfaction that I, and probably many other students of Chinese, noticed in your recent issue the first instalment of a promised translation of the well known "Family Sayings of Confucius," by the Rev. A. B. Hutchinson. Dealing, however, chiefly with the dry prefaces which introduce to the reader the common editions of this work, it is more than probable that the present instalment at any rate, has received but scant examination at the hands of the public in general, Sinologues and others, alike preferring to await the appearance of some portion of the actual work itself. My present object is merely to point out that, judging from the translations of the three prefaces given to us in this paper, under no circumstances are these productions to be taken as faithful renderings of the original Chinese. I have carefully compared translation and text, and find that Mr. Hutchinson has sometimes run one sentence into another where no connexion was intended by the writer, and that in many cases his translation is either quite unintelligible or utterly inaccurate. Leaving out of the question all points which may possibly turn on defective typography there would still remain so much to stigmatize as inaccurate that nothing short of retranslation from beginning to end could be of any avail. I will therefore simply take a few sentences from "The Latter Preface" ("to the Ka ü") which begins on p. 451. For 六國之世儒道分散 Mr. Hutchinson gives "In the time of the six states (B. C. 250 circa) 'the doctrine of the Yü (Confucianity) extended on all sides.'" But the context is enough to show that 分散 instead of meaning "extended" signifies rather "lost its integrity." For 好事各以意增損其言 Mr. Hutchinson gives "Those scholars who loved to "examine, each used his own ideas in adding to or diminishing from "these;" but on the previous page he had already translated 故特爲解以貽好事之君子 by "I specially made this annotated "edition so as to hand it down to those who love the study "of good things.'" The only inference is of course that Mr. Hutchinson is unacquainted with the somewhat Protean expression 好事, which in the first extract is in a distinctly bad, in the second, in a distinctly inoffensive sense. For 於是因諸公卿士大夫私以人事募求其副悉得之 Mr. Hutchinson gives "so "with the aid of the Kung, the chief minister, scholars and great

“ officers [I] endeavoured to collect complete copies of all I could.” Here the 私以人事 is altogether ignored; while the statement that the writer actually succeeded in getting what he wanted is turned into “endeavoured to collect.” Now it has occurred to me, but unfortunately I have no native scholar within reach to whom I can refer the question, that 其副 which the writer was so desirous of securing was not “the aid” of the Kung, the chief ministers etc., but the “duplicate” volumes 副本 of the original which had been stored in the 秘府;—“all of which I got, 悉得之. The conclusion of this preface is a hopeless jumble:—Therefore I did not include “it “ (a section by 曾子) in the things contained in the books of “ his disciples which witnessed to Confucius’ words and were “ not written in the Family Sayings because they had been “ already included in the other volumes. Therefore I did not “ include any chapter which is in those. The students of later days “ cannot but perceive this.” The text runs clearly enough:—故不復錄其諸弟子書所稱引孔子之言者本不存于家語亦以其已自有所傳也是以皆不取也將來君子不可不鑑. And in case any reader should think I have confined my attention to only one of the three documents translated by Mr. Hutchinson, I will give a single quotation from Li Yung’s preface which begins on p. 449. 讀其取語知擇求之誠遇合之巧固非偶然 is rendered by “and from it I learned where I might obtain the book I wanted. “ This was very fortunate, unexpected, and certainly not by chance. The italics are mine.

Yours truly,

HERBERT A. GILES.

AMOY, 8th February, 1879.

Missionary News.

Births and Deaths.

BIRTHS.

AT Peking, on December 29th, 1878, the wife of Mr. W. C. Noble, American Baptist Church Foreign Mission, of a daughter.

AT Foochow, February 19th, the wife of Rev. D. W. Chandler, of the American Methodist Episcopal Mission, of a son.

AT Foochow, on February 27th, the wife of Rev. S. L. Baldwin, D. D., of the American Methodist Episcopal Mission, of a son.

AT Swatow, March 13th, the wife of Rev. W. K. McKIBBIN, of the American Baptist Mission, of a son.

AT Foochow, 27th March, the wife of the Rev. R. W. Stewart, of the English Church Mission, of a son.

DEATHS.

AT Gateshead, Durham, on the 19th of Jan., 1879, the Rev. W. B. Hodge, of the New Connexion Methodist Mission, Tientsin.

AT 14 Markham Square, Chelsea, S. W., on the 6th of February, 1879, Rev. ALEXANDER STRONACH, formerly of the London Mission, Amoy, aged seventy-eight years.

ARRIVALS.—At Taiwan foo, Formosa, 14th January, Peter Anderson, M.D., to join the English Presbyterian Mission.

On January 28th, per s.s. "Gordon Castle," Miss Amy Jackson, to join the London Mission, Hongkong.

The following persons arrived her French Mail Steamer "Sindh," on April 21st, to join the China Inland Mission, Rev. J. Hudson Taylor, on his return, Mr. Thomas Pigott, Mr. and Mrs. William McCarthy, Mr. W. J. Hunnex, Mr. J. J. Coulthard and Mr. H. W. Hunt.

* * *

DEPARTURES.—On April 10th, per s.s. "Sarpedon," Rev. J. Ross, of the United Presbyterian Church of Scotland Mission, Newchwang, for Scotland.

On March 15th, per s.s. "Geelong," Rev. A. B. Hutchinson and family of Church of England Mission, embarked for England.

On April 23rd, per s.s. "Nagoya Maru," Rev. and Mrs. J. F. Crossette of the American Presbyterian Mission, Tsi-nan-foo, for U.S.A. Address care of Mrs. S. S. Fisher, Mt. Auburn Cincinnati, Ohio.

On April 26th, per s.s. "Ajax," Rev. A. E. Moule and family of the Eng. C. M., S. Hangchow, for England. Address, Fordington Vicarage, Dorchester, Dover.

* * *

CANTON.—Rev. A. P. Happer, D.D., of the American Presbyterian Mission, writes, Jan. 24th:—"There were 61 additions to our two churches last year; of these 18 were to the second Church, and 48 to the one under my care. There has been about this same number added to the 1st church, each year, for the last five years. There are a number of inquirers, and our schools and chapels are all prosperous, and the attendance at the preaching places encouraging."

Rev. E. Faber, of the Rhenish Mission, writes, April 4th:—"We are progressing. We baptized 162 persons last year."

* * *

FOOCHOW. — Rt. Rev. Bishop Burden, ordained Rev. R. W. Stewart and Rev. L. Lloyd, as Priests, at the British Episcopal Church, on the 23rd February. The Bishop afterwards visited many stations of the Church Mission, and confirmed about 250 members. He was accompanied by Rev. L. Lloyd and Rev. D. S. Barry, on his trip. About 50 converts were baptized at the different stations.

On Sunday, the 16th ultimo, a mob of over a hundred persons forcibly entered the Methodist Chapel at Yunch'un, 140 miles south of Foochow, and violently assaulted the Christians who had gathered therein for divine worship. The catechist and congregation escaped to the magistrate's yamén, leaving the mob in possession of the chapel. The rabble immediately set to work and destroyed the seats, tables, etc. Previous to this attack the people had been called upon by the gentry to subscribe 100 cash—avowedly towards the extermination of Christianity in their district. Their *modus operandi* was to tear down the chapel in the first instance, and subsequently to destroy the houses of the Christians—thus forcibly driving them out of the place. But, happily, only part of this programme was carried out. The sufferers by the riot fled to the magistrate's yamén, where they were kindly received and promised protection. A few days later the magistrate went in person to inspect the wrecked chapel. He immediate-

[March-

ly instituted an examination into the whole affair, and required the offenders to pay all expenses attending the repair of the chapel, to furnish medical aid to the wounded men, and to find six months security for the lives of the persons assaulted. The man who had been most severely beaten was ordered to receive \$30 as compensation, but, with rare disinterestedness, he refused to receive the money, in order that the purity of his motives in becoming a Christian should not be doubted. By this prompt action of the Yunch'un magistrate, and the unselfish conduct of the native Christians, not only has peace been restored but also a good state of feeling between the Christians and their heathen neighbours secured;—the latter for once fully understanding that Christians must not be persecuted for refusing to contribute to idolatrous purposes, and also that the higher and nobler principles which they claim to have adopted are entitled to respect and legal recognition.—*Foochow Herald*, March 27th, 1879.

Another outrage, more serious than any we have yet recorded in these pages, has been perpetrated on the native Christians and preachers of the English Church Mission, in the town of Yik-kau. On the 2nd day of the present Chinese moon (24th ultimo) the native preachers and several of the Christian residents of the district were induced by the mandarins to present themselves at the town of Yik-kau, for the purpose apparently of holding a friendly consultation with the mandarins and literati, in order to make some arrangement with reference to the outrage on the

mission chapel, which we noticed in a recent issue of the *Herald*. The literati at once demanded a written engagement from the Christians that they would at the expiry of the present year abandon their chapel at Yik-kau and their right to exercise their religion in that town and its neighbourhood. This, of course, the Christians refused to agree to, but at the same time they expressed their willingness to sign an agreement, to the effect that if they were found guilty of doing any thing wrong or disgraceful they might at once be expelled from the town. They asked for nothing beyond the restoration to them of their chapel, and right to be tolerated as Christians. The mandarins appear to have approved of these proposals, and to have applauded the Christians for their conciliatory bearing and conduct. But the gentry and literati would have nothing less than their expulsion from the place. The meeting then broke up, and the Christians retired to a lodging house in the town. Very shortly afterwards the mandarin alarm-gong was sounded, hundreds of people rushed, at the signal, to the lodging-house where the Christians had retired for the night, dragged four of them into the street, beat them most barbarously with all manner of weapons, and inflicted severe wounds on the unfortunate men—leaving them, as was supposed, dead. Two of these poor men were then thrown, like dogs, into the river but managed to scramble to the other bank and crept away till they were found by the yamén runners, who placed them in a sedan chair and sent them to the nearest mission station in the district. The other

two men were taken up as dead, and the brutal literati, aided by their hired followers, set fire to their clothing and queues. These two sufferers were ultimately rescued and also sent in a chair to the nearest mission station. From the station they were sent on by boat to this port, where they arrived on Saturday last, and were placed in the Mission Hospital, under the care of Dr. Taylor. The unfortunate men were, we are informed, unable to walk or stand when they arrived in Foochow, and one of them was delirious and is still in a very precarious condition. The outrage on the chapel at Yik-kau, some few weeks ago, was brought by the English Missionaries to the notice of H. B. M.'s Consul who, we learn, agreed to represent the case to the Chinese authorities. As usual, the native officials promised to examine into the matter. Instead, however, of punishing the offenders, they wrote complaining to H. B. M.'s Consul that the matter was greatly exaggerated, and made the usual excuses, but meanwhile did nothing.

—*Foochow Herald*, April 4, '79.

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HANGCHOW.—Our Missionary Association has been occupied during several sessions in the translation of the Native Tract **孝弟圖說**.

This is a Book in two volumes, consisting of 102 short stories, each one with a picture, illustrative of the virtues of Filial and Fraternal Piety.

The Association at their last meeting, adopted the following Minute with reference to the general character of the book.

"These stories, though abounding in trivial details, contain nevertheless much that is pathetic and

excellent. It is a book which must doubtless exercise very deep and wide influence over Chinese thought, if not on native morality. But there is one sad and solemn reflection which strikes a Christian reader of such a book, namely that the five relations and indeed all native notions of piety seem unable to rise higher than human objects of affection and reverence. The love and honour due from man to God as from children to their Heavenly Father, is unknown. This book of stories, speaks of man's excellence constraining heaven's help; but never of Heaven's loving-kindness constraining man's love and adoration."

A. E. MOULE.

* * *

HONGKONG.—Rev. A. B. Hutchinson writes, 15th February:—"I enclose statement of the Mission here, showing progress, which is owing to the good hand of our God upon us, and the master's blessing upon our efforts. I cannot be too thankful. On the 15th of March, we have arranged to leave by "Geelong," P. and O. Steamer, for a furlough, which we hope will set us up for renewed efforts. The Rev. E. Davys, M.A., and Rev. J. Grundy, will (D.V.) carry on the Mission in my absence, aided by an efficient staff of native helpers, (Some of whom speak English very well.) A fourth school has just been opened in Hongkong, by us, and two on the Mainland at our out-stations of Kowlo on and Yantping."

Comparative statement of the Hongkong Mission Station, of the Church Missionary Society for the past 12 years.

		1866.	1872.	1878.
Missionaries	1	2	2
Native Clergy ...		1	1	1
" Evangelists ...		0	0	10
" Schoolmasters		0	1	6
" Students ...		0	0	8
" Schoolmistresses		0	0	2
Baptized Christians ...		10	25	157
Communicants ...		3	10	64
Church Building ...		1	1	1
Out-Stations ...		0	0	7
Boy's Schools ...		0	1	4
Girl's " ...		0	0	1
Pupils Boys ...		0	7	324
" Girls ...		0	0	44
" <i>To God only be all glory."</i>				

* *

Rev. E. J. Eitel, M. D., has resigned his connection with the London Missionary Society, and entered the service of the Hongkong Government, as Inspector of Schools. Possibly he may be right in taking this step, but we think any earnest missionary might find a good answer to make to a proposition to take a position of that sort in Nehemiah, 6:3. We hear a rumor that Dr. Chalmers may go to Hongkong, to reinforce the Mission. That will be good for Hongkong; but what will Canton say to it?

* *

PEKING.—Rev. H. H. Lowry, of the American Methodist Episcopal Mission writes, March 15:—"Mr. Pyke is having an interesting work now in his street chapel. The audiences are large and after preaching, we have the students, about five or six,

speak to somebody in the chapel, making it a sort of general inquiry meeting. When this work has gone on for a while we call to order and request as many as are willing to remain for our prayer meeting. The doors are then closed and a good many have been stopping, some days as many as twenty. After a prayer or two an invitation is given for any one who desire to request the prayers of the Christians. Nearly every day some have risen. We make no request for any one to join the church, but urge that they pray for the forgiveness of sin. We hope this is only the beginning of a genuine revival. We have much interest at several points on our country work."

* *

SWATOW.—Rev. W. K. McKibben, of the American Baptist Mission, writes, April 9th:—"We baptized fifteen converts last Sunday; fifteen more were baptized at one of the stations a month ago. New and promising openings for the preaching of the gospel continue to appear. We are praying now for the speedy coming of the day when the Christians shall be counted not by hundreds, but by thousands, throughout this region. We have now between 500 and 600 communicants in each of our two Missions, the English Presbyterian and the American Baptist."



Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

FAVORS from Rev. J. A. Leyenberger, Rev. W. Scarborough, "Hoinos" and "Dogge Rel," came to hand too late for the present number. The articles will appear in our next number; and meantime the writers will please accept our hearty thanks.

WE call attention to the article of the Rev. J. Bates, of Ningpo, on the subject of providing chapels for native Christians with the funds of Foreign Missionary Societies. We would be glad to have this important subject fully and thoroughly discussed. We would like to know what are the opinions and what is the practice of missionaries generally in this matter.

WE publish elsewhere a circular in regard to an evangelizing mission to the whole heathen world. The Christian intimates that a sufficient number might be found to give one, two, or three years' work, free of charge, and that a fund of one or two million pounds might be raised to defray travelling expenses, &c. We doubt very much whether there is wisdom in this proposition, at all

proportioned to the zeal it manifests. Such an evangelizing-band would be of little use in China; and we presume the same would be true of nearly all the rest of the heathen world. We cannot take any stock in the enterprise; nor can we urge our readers to invest therein.

THE case of the English Church Mission, at Wu-shih-shan, Foochow, has attracted a great deal of attention, and called forth various comments, for several months past. From the expressions used in some quarters, one might suppose that the missionaries had gone to law with the natives, were endeavoring to impose upon them, and put down their notions of fung-shui by the strong arm of British power. Now, what are the facts in the case? The mission occupies ground on Wu-shih-shan, (a hill inside of the provincial city), which has been in their possession for a quarter of a century. Their tenure is in the form of an annual lease, with a proviso that they may retain the

premises as long as they continue to pay the rent. The persons from whom the ground is rented are the Trustees of a certain Taoist temple. Some small additions have been made to the original property by subsequent purchases. The original papers were duly examined, approved, and stamped by the native officials, and at the British Consulate, where they were duly registered. During this quarter of a century, the rent money has always been paid through the Board of Foreign Trade. How utterly absurd, then, is the charge sometimes made, of obtaining the property in an underhanded way, and holding it on an improper tenure. If the official approval of both British and Chinese authorities, and the regular annual payment through official channels of the rent money, do not go to prove a proper tenure, how is one ever to be proved? There is no other foreign property in Foochow, the title to which has ever been re-affirmed over and over again by official acts, as the title to this property has been. Many years ago there were some objections made to the residences of the missionaries, on the ground of disturbing the fung-shui of the neighboring temples; but this disturbance was speedily overcome by certain curved and angular projections, which were added to the temples, together with a fierce looking dragon, so placed as to keep watch on the foreign buildings. Since then, the fung-shui has been perfectly serene, until Mr. Stewart, erected his school building last year, when certain literati with the help of some of the officials, raised objections—the last, desperate charge being, that the

building was partly built on ground surreptitiously added to the premises by the mission, whereas it is well known that the wall stands just where it stood when the lot in question was purchased, ten years ago. This fact is testified to by foreigners, not connected with the mission, who know the premises well; by the native who sold the property to the mission; and by other reliable Chinese witnesses. The riot, which resulted in the destruction of the school building, was one of the most clearly put-up jobs which have ever came under our notice. There was no popular uprising whatever. The "people" were represented by a band of hired vagabonds. We would like to be informed by those who insist that the missionaries ought to concede to the wishes of the Chinese officials, and leave their premises, whether, in their view, whenever a proud, anti-foreign literati, chooses to hire a mob to attack foreign property, it ought to be abandoned by its owners. Unless this position can be maintained, there is no shadow of reason why these missionaries should give up their property. Under all these circumstances, we are astonished at the information given us by the *Foochow Herald* of April 3rd, that "the British Minister ** is said to favor the insolent and unjust demands of this incendiary clique; and the missionaries are thus deprived of powerful official influence and support in a quarter where they had at least a right to expect justice." We are sorry to say that careful inquiry, on our part, confirms this statement. We are utterly amazed that the official representative of the British Govern-

ment takes a position so clearly damaging to British interests, as well as unjust to the missionaries, who have a right to demand justice at his hands, however he may choose to withhold his sympathy from them. The members of the Church Missionary Society at Foochow deserve the earnest sympathy of all their missionary brethren, in the trials and anxieties through which they are passing.

In connexion with the above, we must give some passing notice to a singular article in the *North China Herald* of the 4th of April. It appears to have reference to the Wu-shih-shan case; at least, if it does not refer to that, it is difficult to ascertain what it does refer to. It speaks of "the missionaries of the various religious societies coming into contact with the laws or the prejudices of the natives with so serious a clash as to imperil the well-being of foreign relations with a great empire at a critical time." So far as the Wu-shih-shan case is concerned, no one can pretend that the missionaries have violated any "laws" of the natives; and as to their coming into contact with the prejudices of the Chinese, everybody in Foochow, knows that the "fung-shui" apology for the riot had no basis in the feelings of the people. The *North China Herald*, has contained facts enough in its news columns, showing this, to prevent its editorial columns from indulging in such rhetoric as that just quoted. It admits (how thankful we all ought to be for this crumb of comfort!) that a missionary is not deprived of the protection of his country's laws, because of his

"unique" profession. ("Unique" is particularly good just in that connexion). But then he ought to obey those laws, of course! That is not an original idea with our "unique" writer. Paul held a similar opinion a number of years ago. But what missionaries have been violating their country's laws? Again, we are told that "if the missionary discloses a keen desire to extort his utmost rights—if he demands every scruple of what is due to him, and is ready, at the smallest provocation, to call in the secular arm, the feeling with which men regard him alters." Yes; but who does all these naughty things? Not our brethren at Wu-shih-shan, certainly. The small and large provocations they have patiently borne would fill a large space in the columns of our contemporary, if they were narrated in full; and they have been and are ready to accept any reasonable compromise. This unique article winds up with an intimation that missionaries feel it necessary to constantly deal hard blows at fung-shui; and affirms that "the only question is whether missionaries with more cultivated sympathies and wider knowledge than the existing societies send out would not effect more good." Well, if we have got down to that; if this is the only conundrum remaining, let us have it solved. Bring on your men of "more cultivated sympathies and wider knowledge," and let them sympathize with the "deep-rooted and innocent" fung-shui superstition, and show their "wider knowledge" by absconding from every place where their presence is objectionable to anybody;

and let us see how it will work! The closing sentence of this unquity is, "Deplorable indeed is the present state of affairs, and it will be rendered worse if the missionaries are to go to law courts for redress." But suppose fung-shui advocates bring you into court; what are you to do about it? Suppose they charge you with stealing land, as an offset to their burning down your house. Are you to say, "oh, yes;

I am sorry; you needn't pay for the house you burned; and to help you to feel better, I'll give up to you the rest of my houses?" To all persons tired of such pointless verbiage as that of the unique article upon which we have commented, we commend the sterling common sense of Dr. Ashmore's article in our present number on Treaty Rights, and the use to be made of them.

Notices of Recent Publications

An Anglo-Chinese Calendar, for the Years 1880-1881. By G. M. H. Playfair, of H. B. M. Consular Service in China, Foochow. 1879.

A brief preface informs us that this work is intended to form a continuation of the Anglo-Chinese Calendar of the late Mr. W. F. Mayers. Mr. Playfair has added the days of the week throughout the Calendar. This is a very acceptable improve-

ment. No doubt most persons will be glad to possess themselves of a book which gives accurately each day of the year, both in the foreign and Chinese Calendars, for the next twelve years.

Transactions of the Asiatic Society of Japan. Vol. VI, Part II. Vol. VII. It Part I. Vol. VII, Part III.

THE first of these three numbers contains a very excellent paper on the Medieval Colloquial Dialect of the comedies, by Mr. Chamberlain, who appends a translation of an amusing comedy, entitled "Ribs and Skin." This paper incidentally shows some of the differences between ancient and modern Japanese. This is followed by an interesting description of some scenes between the ancient and the modern capitals of Japan, by Mr. Dixon. "Notes of a Visit to Hachijo, in 1878" are contributed by Mr. Dickins and Mr. Satow. These notes enter into the history, topography, customs,

botany and dialect of the island; and are full of interest. Appendices are added, giving extracts from Capt. Beechey's narrative and from the *Nichi Nichi Shim bun*, in reference to the island. Dr. Rein contributes a valuable article on the Climate of Japan. The second number before us is entirely taken up with a narrative of a Journey across Europe and Asia, by John Milne, F. G. S.

The third number gives us an analysis of *Takenoko* by Mr. Dwars. "*Takenoko*" looks rather formidable, but seems to mean only bamboo shoots, developed sufficiently to be

used for food; and the result of the analysis is that they are to be considered nourishing, and may "even rival the cauli-flower and asparagus;" to which we have no objection. Dr. Veeder treats learnedly and interestingly of Japanese Musical Intervals and of the visibility of Mountains from Tôkiyô, which seems to be the place we once knew as Yeddo, and more recently as Tokio. Is it decided to be necessary to put a *y* in it? Mr. McClatchie gives an account of the recent discovery of human remains in the Ibaraki *ken*, with a sword

buried alongside them; and makes it appear probable that the remains are nearly 300 years old. Mr. Satow contributes a valuable paper on ancient Japanese Rituals. Dr. Brown gives a copy of a Karen Inscription, which will give philologists a good opportunity to exercise their wits in deciphering. The number closes with an interesting bit of ecclesiastical history, in the shape of an account by Mr. Satow of the vicissitudes of the Roman Catholic Church at Yamaguchi from 1550 to 1586.

The China Review. January and February, 1879.

IN this number, Mr. MacIntyre continues the Jottings from the Book of Rites, Mr. Hutchinson continues the Critical Disquisitions of Wang Ch'ung; and the Ballads of the Shi-king, the Translations of Chinese School Books, and Brief Sketches from the Life of K'ung-ming, are also continued. A very

excellent paper, and the one which we have found the most interesting in this number, is that on Alchemy, by "W. A. P." Mr. Kirkwood contributes a valuable appendix to Mr. Wylie's Coins of the Ta-ch'ing Dynasty. The department of "notes and Queries" is quite full, and of more than ordinary interest.

The Gospel in China. January, 1879.

THIS number speaks of new advances at Amoy; Mr. Swanson gives an account of the destruction of the new church at Pau-to; an article on Chinese News, by Miss Fielde, is reprinted from the *Baptist Missionary Magazine*; the liberality of the Native Christians in South Formosa is commended. Mr. Campbell writes interestingly concerning the Sek-huan Churches; an account of a Moukden inquirer, by Mr. Ross, is copied from the *Missionary Record*; a notice of the Mission Church and

School at Toa-lam, Po-sia, is given, accompanied by a good picture; an abridgment of Mr. Lechler's account of the Hak-kas in our Sept.,-Oct. No. is given; and an account of Dr. Legge's interviews with the Chinese Ambassador on the opium question. The picture of the Blind Man's Gorge on the Pearl River, Canton, which adorns the Title Page is a jem. This periodical, indeed, uniformly excels in its pictures.

The Friend of China. January, 1879. February, 1879.

THE January number notices the recent debates in Parliament; the Anti-opium action of the Chinese Government; Tso Tsung-T'ang's Memorial, and the correspondence between the Secretary of the Anti-opium Society and the Chinese Ambassador, on the eve of the latter's departure from England. Ambassador Kuo says:

"It was really an agreeable surprise for me to find on my arrival in England a Society so zealous in promoting the best interests of my country, and more especially in endeavouring to rescue it from the vice which I lament to think is there so prevalent, and I assure you that whatever countenance and support I may have been able to afford the Society, was not less a pleasure than a duty which I owed to it. I consider it a great honour to have been invited to become an Honorary Corresponding Member of the Society, and I have great pleasure in consenting to my name being enrolled amongst its members.

"I hope that the Society will not relax in its endeavours to realize success, which sooner or later must crown exertions actuated by so much philanthropy and pursued with such untiring zeal."

Our friend, Rev. A. Foster, who did such noble and efficient service for the Famine Relief Fund, suggests that the scope of the Anti-opium Society be enlarged, and embrace the awakening in England of general interest in Chinese affairs, looking after the welfare of Chinese emigrants to foreign countries; and raising contributions to carry on philanthropic institutions in China—all good objects certainly, but the

title of the Society would need enlargement to take them in. Another correspondent suggests that the British nation should make an effort to pay sixty thousand pounds to enable the Indian Government to tide over extinction of the opium monopoly.

The February number gives some account of opium cultivation in Africa, a much needed warning on the subject of morbid craving for morphia, which craving seems to be largely increased in Germany and elsewhere, by the practice of subcutaneous injections of morphia for the relief of pain. Mr. Foster's letter in the previous number calls out some favourable correspondence in this, which is filled out by two pages of interesting "notes and clippings." This number comes to us accompanied by a Tract on "Our National Opium Trade," from which we extract the following words of Sir Thomas Wade, given in his official correspondence with the British Government:—

"It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously. I know no case of radical cure. It has insured, in every case within my knowledge, the steady descent, moral and physical, of the smoker, and it is so far, a greater mischief than drink, that it does not by external evidence of its effect, expose its victim to the loss of repute which is the penalty of habitual drunkenness."

An Illustrated Primer. By Rev. J. M. W. Farnham, second edition.

Mr. Farnham abounds in good works in behalf of the children. This little book, containing 272 engravings on 68 pages, cannot fail to be attractive to the little ones, with its large characters, and clearly printed pictures.

凱歌 “Songs of Triumph.”

This is a Hymn Book, with tunes, in the Foochow dialect, comprising the hymns heretofore in use in that dialect, with a number of new ones. A few pages of instruction in singing by note are given, and then follow 112 tunes, old and new, in good proportion, and adapted to the

hymns printed with them. Rev. F. Ohlinger and Mrs. Ohlinger have done an excellent work for the Foochow Dialect in this book, and it may well serve as a model for similar works in other dialects. It is printed in good style at the press of the M. E. Mission, Foochow.

天道總論. “Compend of Theology.”

This is a translation of Binney's Theology, by Rev. J. W. Lambuth. A very excellent compendium of Theology, well adapted to the use of native preachers, and of intelligent Christians generally. The original work has lately been revised and improved; and we hope that the

translator, when he issues another edition, will avail himself of all the improvements lately made in the original work. In the meantime let the present edition be rapidly disposed of. It is on sale at the American Presbyterian Press, Shanghai.

大倫圖記.

The idea of this book was suggested to the author, Rev. Arthur E. Moule, B. D., by the Chinese book, *孝悌圖說*. The latter is a very popular book among the natives, but very defective in its teachings. Mr. Moule gives us here a Christian substitute for it—in which we have, first, instances of filial and fraternal piety in Western lands, drawn from the Bible and other sources, to show that the Chinese have not the monopoly of these virtues; secondly,

instances of piety toward our Heavenly Father, intended to raise the Chinese idea of filial piety to a higher plane; and thirdly, a representation of our Lord and Saviour, as the great ideal of filial and fraternal piety. The pictures in the book were made by a native artist, under the author's direction.

The price is 20 cents per copy; and the book can be had with either term for God, to suit purchasers!

Homeward; or Travels in the Holy Land, China, India, Egypt and Europe, with numerous illustrations. By Rev. J. M. W. Farnham, M.A.

SHANGHAI :	KELLY & WALSH.
LONDON :	TRÜBNER, & Co.
BOSTON :	D. LOTHROSS, & Co.
YOKOHAMA :	KELLY, & Co., 1878.

THIS is a pleasant account of a pleasant journey made by the author and this family in 1872, after twelve years service in China, as a Missionary of the American Presbyterian Church, North. It is made up from notes, some of which appeared at the time in various newspapers, and from the writing of other authors who have visited the places described. Hence it may be relied upon for accuracy. The narrative is pleasing, the descriptions are vivid and the style is agreeable. These three elements combine to make the book attractive, while its accuracy renders it a valuable hand book for those who

wish to traverse the route either in body or imagination.

An interesting feature of the work is the statistical table attached to the Mission stations visited, or passed during the Journey. It is worthy of note that many of the illustrations were cut by one of Mr. Farnham's school boys, while the printing was done at the press of the *Child's Paper*, the workmen also being members of the Boy's Boarding School under Mr. Farnham's direction. This remark explains the typographical appearance of the book, and at the same time debars criticism. We presume the second edition will show an improvement.

The Temperance Union : A Family Newspaper.

No 1 of this new venture lies before us. We can commend the paper to the support of all our readers. Its numerous departments of news, local and foreign; Temperance notes; on the Watch, Good Templar's column, and a fair allowance of space for story and poetry present attractions to all, while the

aim of the paper commends it to our hearty encouragement. The price is but \$1.00 to Dec. 31st, and the paper may be obtained upon application to local agents, or to the American Presbyterian Mission Press, Shanghai, where it is published.
